ST. LOUIS

OUTLAW

25¢

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Nov. 27 – Dec. 17 1970

Rayfield Johnson

The Black Artist Group will present a series of concerts every Tuesday in December in Sheldon Auditorium, 3648 Washington, to begin at 8:00 in the evening. The program will consist of dramatic selections by Vincent Terrell and poetry by Amde Menelek and Children of the Sun as well as others.

This series is planned to raise bail bond and legal defense money for Rayfield Rene Johnson, who has been imprisoned since last June for an unjustly levelled charge of rape. Bond for Johnson has been set for $20,000.

Free U

What are you into? Whatever it is, there are probably lots of people around who have similar interests.

Sign up to start a course in the Free U and we will help you find those people. You can work out your own arrangement. If you're really interested, its important to fill out a course form by December 15. The forms can be obtained by writing Washington University, Box 4732 or by calling 863-0100, ext. 4168 on Tuesdays and Thursdays between 9:00 and 2:00, or by calling Roz at 725-5422, Larry at 862-7591, Abby (evenings) at 721-2958. Or pick up course forms at Bergdorf's or Left Bank Books. If you're interested in taking a course, registration will be during January.

Hip Oinkers

Several weeks ago one righteous sister purchased a pair of bells at JUST PANTS. This is that glorious "head clothing store" down by Talanyas. She paid by check and took them home. When she put them on, the zipper broke. Dig it..... She just tried them on. She returned them to the store with the receipt and wanted her money back for the shoddy, overpriced merchandise. The dude behind the counter, who had seen her buy the slacks, accused this one righteous sister of buying the shoddy merchandise at another local ripoff head shop. He refused to return her the money or exchange for another pair of slacks. He did offer to sew it up for a cool $2.50.

She left the store and cancelled her check. A few days later she attempted to return them again but the pig tried to grab the clothing out of her hand. He offered racist insults so she split. Soon after, the store called her up and lied. They would tell her school so that her grades would be withheld; they would notify her parents. Then lawyer was calling the pig department to get her arrested. Don't put up with this bullshit. They are pigs. They rip people off on merchandise of poor quality and high price. "Free time" is come. Now it is time for the people to run them off. Boycott JUST PANTS until they can provide a righteous service to the community.

BOOGALOO ON BABY

Danny Dellman
and his Magic Piano

PEOPLE'S STRUGGLES

Thousands of residents of San Miguel, a working class suburb of Chile's capital Santiago, unveiled an eight foot tall bronze statue of Che Guevera hitting an automatic rifle over his head. The statue was built by 120 Socialist Party laborers from San Miguel and mostly paid for by the municipal government. The mayor said the statue would be an inspiration in the struggle to escape "the claws of U.S. imperialism."

A military judge at Fort Eustis, Virginia, ruled November 4 that charges of distributing "pro-communist newspapers" without permission on an Army post were unconstitutional. A regulation requiring persons to receive permission before distributing publications at Fort Eustis was too vague.

A packet of ten introductory articles about many aspects of Woman's Liberation is available for people interested in finding out about Women's Liberation.

The packet includes articles on consciousness-raising, Third World Women, housework, statistics of the discrimination against working women, a bibliography, and a directory to St. Louis groups.

Send either a self-addressed, stamped (8 cents) manila envelope, or 25 cents and your name and address to:

Lynn Backus
2828 N. 21 St.
St. Louis

Mind Patrol

Mental health workers and others in the fields of education and welfare must unite to resist being used to do the dirty work to corrupt institutions such as Malcolm Bliss. Conflict between black and poor white patients who are fighting for their identities, and white, middle-class social workers, psychologists, and psychiatrists, cannot help but result in cultural genocide. This is most apparent in the practice of arbitrarily labeling patients and restricting the behavior of poor people in such a way as to weaken and destroy their ability to adequately cope with the bitter realities of slum life. As now constituted, Bliss is a factory manufacturing mental illness. In it the patient goes through a destructive "socialization process" and is transformed from one who has realistically adapted to the conditions of his environment into one who is forced to reject his cultural identity. This meets institutional needs, but harms people. It assures the existence of an out-patient clientele of dependent, drug-supported people who are used to rationalize the hospital's existence and expansion.

The cultural biases supporting these practices in which "shock therapy" and "drug therapy" play such a prominent role enables health professionals to avoid focusing upon the systemic causes of poverty and racism as they relate to mental illness, and to exploit people in a manner which is characteristic of the health, education, and welfare system as a whole.

Black people, poor white people, and others, in conjunction with health and welfare workers who are concerned about the welfare of people, must begin now to insist upon control over the practices of agencies and institutions such as Bliss. Nothing else will stop present insidious and destructive practices.

We must start our fight now. Most welfare institutions, and especially mental health institutions, are destroying the cultural health and integrity of the poor and the black who must depend upon their services. Just what, if anything, can be termed "mental health" in a sick society must be determined by black and low income people who best understand and suffer most from racist and class labeling.

The case of Carolyn Harnett is one in which Malcolm Bliss is attempting to dismiss a worker who intervened in behalf of a client. It demonstrates how institutions such as Bliss force workers to become accomplices in the destruction of powerless people in order to keep their jobs. This is our opportunity to stand up and be

The Smiling Fox Tribe, a white revolutionary group, claimed responsibility for the bombing of two Queens, N.Y. armories. The action was taken on October 30 in solidarity with Puerto Ricans demonstrating for their independence. Pipe bombs exploded almost simultaneously at the Navy reserve center in Whitestone and in the Army reserve center in Jamaica. No one was injured.

Anyone with any knowledge of Karate, Judo, or any other type of self-defense, and who would like to devote some time to training your sisters and brothers call 726-0080. We would like to get a class going. Anyone with athletic equipment we can use should contact this number, too.

Pig Tales

TUSCALOOSA, Ala. (LNS) -- Charles Grimm, a well-known student radical at the University of Alabama campus here, has turned out to be a FBI informer. The revelation was made by three ACLU lawyers who are defending many of the students arrested during last May's national student strike in Tuscaloosa. Grimm admitted to being an agent for both the FBI and the Tuscaloosa police department.

The lawyers charged Grimm with arson and other "criminal" acts during the May uprising; he was arrested twice during that period - for failure to leave an unlawful assembly, and violation of curfew.

Sharon Griney, Grimm's wife, was also busted in May, for siphoning gas from an automobile.

Neither of the cases has been tried although both were listed on the docket for August 26.

In a trial statement, the ACLU lawyers said that Grimm had told them that his roles in subverting the student movement were varied: ". .to infiltrate the student movement on campus, to identify the leaders of the movement, to engage in radical criticism of university officials, to encourage conflict and division within the university community, to provoke students into committing acts of violence, and to make regular reports on (his) activities and the activities of those

NEW YORK (LNS) -- The movement for Puerto Rican Independence has expelled Domexi Tezazihuatl from their organization. Tezazihuatl is believed to be an important link in the chain of CIA infiltrators who are seeking to destroy the MPI.

Tezazihuatl, an affiliate member of the MPI (his name is of Aztec derivation) for three months, had attempted to involve MPI sympathizers in acts of sabotage; he also attempted to fabricate proof of Cuban involvement in "terrorism" here by obtaining written commitments from his recruits to sabotage to go to Cuba for "special military training."

Sonia Marrero, MPI's New York press secretary, feels Tezazihuatl's plan was to manipulate the willingness of these sympathizers to commit themselves to more active struggle. Tezazihuatl played on these people's desire for action by denouncing MPI politics as "overly intellectual."

The MPI said it had information about other agents provateurs but declined to disclose it at this time. Jose Irizarry, director of the MPI's New York Central Mission, issued this statement:

"We want to warn all repressive agencies like the CIA that neither this, nor any other methods, will succeed in stopping the ascendant growth of our struggle." He [illegible] the MPI would answer further provocation

the people of indochina vs. the monster

While Nixon's strategy of "Vietnamization" and recent U.S. "peace proposals" continue to get headlines in American newspapers, the brutal reality of U.S. imperialism continues to be the daily experience of the peoples of Indochina. It's all simply being done under a different label -- one that the Nixon regime hopes will be more palatable to the people at home.

It is true that the U.S. military forces in South Vietnam are withdrawing some manpower and turning over more and more of the dirty work to the Thieu regime's mercenary puppet army (ARVN). The American troop commitment is now below 350,000, according to official figures, and casualty rates are declining. In theory, U.S. forces are becoming more passive, moving to restricted enclaves around artillery and air bases, with beefed-up ARVN forces serving as defense perimeters. In fact, the destructive crimes against the Vietnamese have not abated -- technology is simply doing more of the work.

Several examples of Vietnamization were revealed in Stockholm recently, at the hearings of the International Commission for Investigation of U.S. War Crimes in Vietnam. In mid-September alone, U.S. troops razed hundreds of hamlets and committed "wholesale massacres" of the civilian population of South Vietnam, according to data and testimony presented by Vietnamese and Americans, including former GIs. The sessions also disclosed that in the first nine months of this year U.S. marines conducted 1100 punitive expeditions in Ben Tre province. Soldiers acknowledged that they beheaded civilians and used rifle butts to beat children to death.

One of the favorite techniques of Vietnamization has been the increasing use of defoliants. Despite its recent "ban" by the Pentagon, the chemical 2,4,5 T has been used extensively in South Vietnam. During 1970 to date, 185,000 people have been poisoned by defoliants. According to Ngo Cong Duc, a member of the National Assembly, "as a result of the use of toxic products, South Vietnam is currently plagued with strange diseases: women are giving birth to monsters, and there is an ever-growing number of women afflicted with psychic disorders." The rice crops have been virtually destroyed by American defoliants. Once an abundant rice-producing nation, South Vietnam is now reduced to consuming U.S.-imported rice.

Another vital element in Nixon's new policy has been the introduction of the "Pheonix Program". This was a streamlined, CIA-operated project aimed at the liquidation of 80,000 "VCIs" (Vietcong infrastructure in CIA jargon). Lists of suspects were drawn up by computers and CIA-trained agents were infiltrated into liberated or contested territory to assassinate those on the list. Stocks of deadly, cynide-filled bullets were sent to support this program on behalf of Vietnamese "self-determination". The infrastructure remains, and most of the agents have never returned.

U.S. casulties in Southeast Asia now stand at nearly 350,000, according to government statistics that go back to Jan. 1, 1961. These included 43,904 killed, 8730 "non-combat" deaths, 291,225 wounded, and 1551 missing or captured. More GIs are entering the lists daily.

As for North Vietnam, the DRV recently presented a statement to all UN members charging that, despite the "bombing halt," the U.S. flew 22,940 sorties over the North in 1969 and the first six months of 1970. Included in these flights were 25 reconnaissance missions over Hanoi.

Despite these friendly manifestations of Vietnamization, despite the continued brutalization of an entire population, the political and military isolation of the Americans and their Saigon henchmen is growing. The National Liberation Front has launched attacks this year against 38 of the 48 province capitals, 155 out of 260 district towns and 2323 strategic hamlets. NLF figures also claim the destruction of 60 pacification teams, 1400 "pacification" agents and 38,400 casulties

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laos

Military Intelligence/Liberation News Service

Every serviceman stands a good chance of getting killed somewhere overseas where he's not wanted. Most of the time it's nothing personal. The workers, farmers and soldiers who may be shooting at you have more in common with you than the brass or businessman whose interests the military serves and protects in this country and abroad.

The brass will tell you a lot of things about why you'll be in Laos or Guatemala or the New York Post Office or Cambodia or Panama or Thailand or Newark or Germany or Turkey or Detroit or Okinawa or Guantanamo or Washington D.C.

Your next duty station in the biggest business security force in the world might be Laos, one of the hottest known places where Americans are fighting. Laos, Vietnam, and Cambodia can be seen as fronts in the same war, because there is one reason why American troops are all over the globe -- the political-economic system called imperialism.

Laos is shaped like the fist symbol. It is land-locked between China, Vietnam, Cambodia, Thailand, and Burma. There are about two and one-half million Laotians, an estimated 600,000 of whom have already lost their homes to American bombing missions. Laos, like Vietnam, once grew enough rice to be a rice-exporting nation. But now, after eight years of being bombed, Laos must import 50,000 tons of rice a year.

In the early fifties, the Laotians drove the French imperialists out of their country. At that time the only group in the new kingdom of Laos with enough popular support to unify the country was the Neo Lao Haksat Party, called the Patriotic Front. The Patriotic Front was a coalition of Laotian neutralists, socialists, and communists. It was legally elected to power by a majority of the Laotian people.

The CIA (Green Berets in civies), being unhappy with the Laotian people's choice, moved in and instigated a coup which toppled the Patriotic Front government. Then the CIA set up another election and again the people voted for a Patriotic Front government.

You'd think at this point the CIA would get the message and leave the Laotians alone. But no, the CIA instigated yet another coup which toppled the second legally elected Patriotic Front government. Since then civil war has raged throughout Laos and the situation becomes more brutal and miserable every year. At the moment the CIA's favorite puppet is Vang Po, an old friend of General Ky, vice-president of South Vietnam. Vang Po served as a sergeant with the French imperialist army during the fifties. Now he controls the Meo tribesmen for the CIA.

Today, under the command of Vang Po, the 400,000 Meo are supplied by the CIA with guns, ammunition, rice, liquor, cigarettes, clothes, and American "advisors". The Pentagon admits that all this costs $150 million a year, which means that it costs much more than that. In return for these goods and services, the Meo must attack native Laotians.

Opium is the only cash crop in Laos, and trade in it is legal. In all other Asian countries, opium growing and trading is illegal, so Laos has become the center of Asian opium trade. CIA and U.S. military planes are the principal transporters of the drug because they are not subject to strict customs inspections. (By the time this opium becomes heroin and is sold on American streets, its value has increased as much as a hundred times.)

The CIA uses racism and tribalism in addition to opium to divide and control the Laotian people. The U.S. military bombs the rice fields in the lowlands. This leaves opium (which only grows in the mountains) as the only crop left in Laos. The Meo, who live in the mountains, control this crop and, therefore, the entire economy of Laos. CIA and U.S. military planes aid the Meo by transporting their cash crop to American markets.

So when the brass wants to load you on a civilian-looking plane that goes to Laos, it will be to support Vang Po and his Meo tribesmen. The reason "democratic forces" will need help is because the native Laotians don't like CIA-trained dope peddlers overturning their elections and running their country. They will fight hard and long to kick puppet Po out, and for the right to run their affairs as they wish, even if the CIA doesn't approve.

vietnamization?

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Political opposition to the war among Vietnamese civilians is intensifying almost daily, particularly among students and young people. Because of Vietnamization, Saigon has had to pressgang recruits, resulting in an ever-increasing number of dissidents, draft-dodgers, and NLF sympathizers in ARVN.

Le Van Nuoi, the President of the National High School Student Union, wrote a letter to the students of the world on Sept. 9. "We hate Mr. Nixon and Mr. Nguyen Van Thieu who caused the sufferings of our people. We must serve in the army at 17 and 18 to prolong and expand the tragic war in our country instituted by the U.S. government. We the young people realize the oppression and the destruction, and we must stand up and fight against it."

University students have responded even more forcefully to Saigon regulations requiring military training on week-ends and during the summer months. In the spring of 1969, these regulations set off a rash of street demonstrations, in which students burnt down military offices. The students launched another anti-government offensive in major cities this spring. They were reacting against Saigon's indifference to the massacre of ethnic Vietnamese in Cambodia in the aftermath of the U.S. invasion, and against attempts to revive the compulsory military training regulations they had abolished the year before.

The student struggle is still going on despite incredible attempts to repress it through mass arrests, detention in tiger cages, torture and assassination. A recent visit of CIA chief Richard Helms to Saigon has been viewed as the start of a new wave of repression against the ever-growing opposition. More than 55,000 people have been arrested in Saigon alone since mid-September. M[illegible]

militant and courageous resistance of the overwhelming majority of Vietnamese people to American aggression. The intensification of technological and chemical means of warfare -- a cruel and barbaric policy -- reveals increasingly the barrenness of America's position in Southeast Asia. The only true Vietnamization will be a victory for the forces of national liberation.

Adapted from Liberation News Service and the **Guardian**.

Dirty Dick

Although a year has passed since Tricky Dick said that the U.S. was renouncing germ warfare, the facts show that this was just more jive.

Stocks of biological warfare agents -- including 45,000 poison bullets and darts (you thought only 007 had them?) -- are still in storage. Additionally, the Army's biological research facilities at Pine Bluff, Arkansas and Fort Detrick, Maryland, are still operating. This year, after all the pious pronouncements, the Army got an authorization of $21.1 million for germ warfare as opposed to $21.9 million last year.

The U.S. still hasn't ratified the Geneva Protocal of 1925, which bans the first use of chemical and biological weapons. It took the Nixon-Agnew gang nine months to send the treaty to the Senate for ratification (this time around -- after all, it is 45 years old). Government sources said it took that long because the White House was undecided on how to tell the Senate that it did not consider tear gas and herbicides -- which the U.S. military has been using in great quantities in Vietnam -- to be covered by the

CAMBODIA

Almost seven months have passed since the U.S. and South Vietnamese government troops invaded Cambodia with more than 50,000 troops. And almost five months have passed since U.S. troops have withdrawn, leaving in their wake a greatly expanded war in Indochina and a strong revolutionary guerrilla movement in Cambodia which now controls about two-thirds of the country.

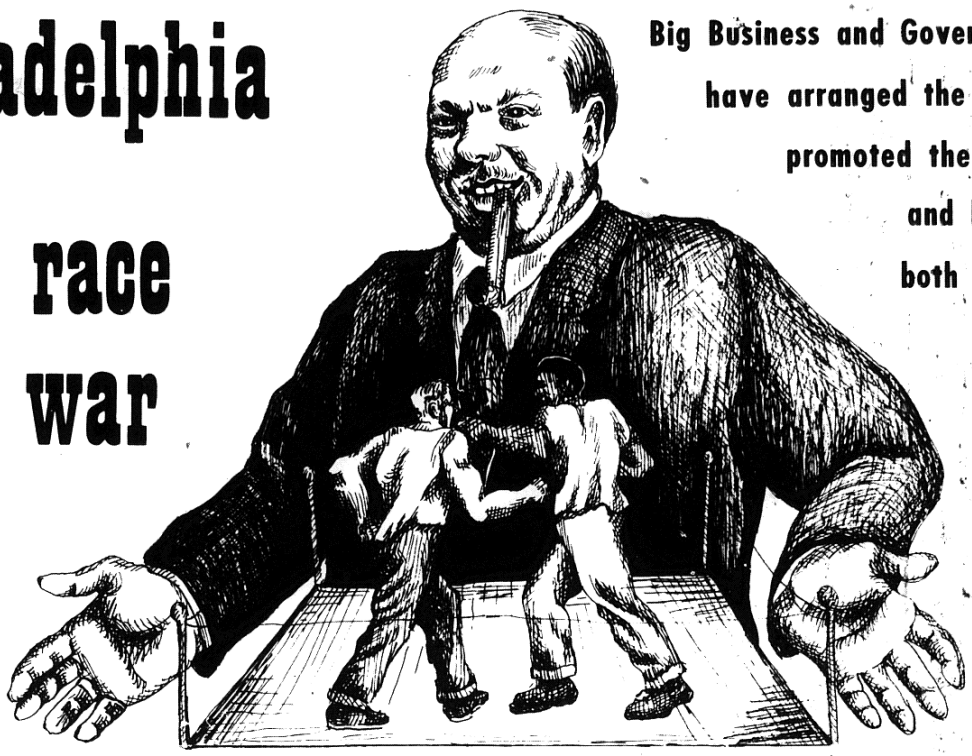
The extension of the war into Cambodia came after the neutralist government of Prince Sihanouk was overthrown by a right-wing military coup led by Colonel Lon Nol. Nixon's justification for the invasion was to seek out enemy sanctuaries, but one of its major purposes was to prop up the tottering Lon Nol regime, which commanded the support only of a tiny handful of rightest elements in Phnom Penh. Although U.S. military units pulled out by July 1, South Vietnamese (ARVN) troops remain in Cambodia, and American air power has been used extensively against liberation forces in the towns and countryside.

The White House has tried to depict the situation as a North Vietnamese invasion of Cambodia. This, like the U.S. fabrications about the war in Vietnam, is a gross distortion. While Vietcong and North Vietnamese are playing a crucial military role, they are being aided by a rapidly growing Cambodian insurgency movement. American intelligence sources estimate that there are now 25,000 Cambodians fighting with the Vietcong. The strategy of the Cambodian National United Front (CNUF) has been to create liberated zones in which military activity and political recruitment can take place. This strategy has been highly successful.

Four things have contributed greatly to the astonishing gains of the CNUF. The first is the [illegible]

Philadelphia Plan race war

Big Business and Government have arranged the arena, promoted the fight, and bet on both sides.



If government and business have their way, St. Louis may soon see pitched battles between black and white workers over jobs in the construction industry. The government's "Philadelphia Plan," part of a well-coordinated offensive to throw people out of work and create a huge profit bonanza for big business appears headed for the city. With it will probably come the racial violence that it caused in Pittsburgh, Seattle, San Jose, and other cities.

Like "Operation Breakthrough," the Philadelphia Plan is an attempt to lower the standard of living of both white and black members of the working class. The plan appears under the guise of "civil rights legislation" to guarantee construction jobs on federal projects to members of minority groups, but in practice seeks to use black and brown people as a source of cheap, non-union labor to lower the wages and job security of all workers.

An example of how this works was provided recently in San Jose, California at an Operation Breakthrough Housing site constructed by workers hired on a basis similar to the Philadelphia Plan. The Davis-Bacon Act, which states that workers on federal construction projects are to be paid the prevailing local wage for their kind of work, was waived by order of the White House, in order to hire "minority workers." The workers hired received $2.15 an hour for jobs that normally pay $5 and $6 an hour. This is particularly significant since workers in construction work only 60% of the hours that workers in other industries work-due to weather, lay-offs, and the fragmented nature of the industry. At the San Jose rate, the black and brown workers would make $2400 a year for jobs which ordinarily would pay over $6000 at union scale.

The San Jose workers felt that they were better off on welfare, but since they wanted to work, they formed a union and went on strike. But without union organization or experience, their strike was easily crushed and the strike leaders were fired. It's not hard to see why business likes a plan that enables them to pay one-third the labor costs it pays now, but there's more to it than that. Business has had its greedy eyes on the construction industry for some time, and the Plan must be seen as part of a total offensive on construction by big business.

All the largest businesses use construction at some time. While labor is only 15 per cent of the cost of building, it is the one area business always looks to cut in a system where profits for the few are more important than survival for the rest. In addition, many businesses want to go into the mass-scale construction industry to gain some quick profits. The industry is currently composed of thousands of small contractors but a few giant [illegible] like U.S. Steel, Westinghouse, National Gypsum, and Alcoa think they can create a cozy profit situation by centralizing the industry in their hands.

Last year, big business formed the Construction Users Anti-Inflation Roundtable, a national "union" of big businesses whose purpose was to smash the building trade unions and undercut the position of all workers in the construction field. Together with government, the Roundtable implemented a program of:

1) Getting rid of the union hiring halls so low paid non-union labor would be hired on construction.

2) Having the government eliminate protective legislation and trying to limit the practice of collective bargaining.

3) Flooding the industry with workers to cut labor costs.

4) Allowing the unlimited introduction of mass-production techniques to break workers control over jobs and increase the speed of production.

In pushing these aims business and government counted on some key facts. First, workers in the construction industry are facing severe crises, even without the added pressures. Between July 1968, and July 1969, 150,000 jobs were lost in the construction trades. Despite their reputation as "privileged workers", the average worker in construction made only $6,305 in 1969. In addition, the unions in the construction field are weak, representing only 1/3 of all construction workers and never willing or able to really mount a fight for job security. When dealing with small contractors these unions were able to win some gains, but in negotiations with giant conglomerates who could draw on a large pool of non-union labor, they would lose all their power.

In addition, the government and business counted on anti-working class sentiment from liberals, students, and the bourgeoisie in raising support for their plan. Most people who don't work blue collar jobs think construction workers are well-off, greedy, and violent defenders of all that's reactionary in America (witness the hard hat marches and the liberal press's delight in reporting battles between workers and students.) Having workers fight blacks is just the other side of that image. The government hoped to polarize public opinion by having liberals, radicals, and the bourgeoisie blame racism on white workers rather than on the capitalist system. Similarly, it tells the white worker that his problems are due to blacks and students and not due to the capitalist system.

The government and business correctly appraised the situation. By demogogically playing on the just demands of black people for employment, the Ford Foundation and other corporate fronts financed black groups in Seattle to march on construction sites demanding jobs. When groups of desperate unemployed blacks met an equally large number of powerless but employed whites, the predictable battle ensued and the bloodshed polarized the city into two futile positions; those who wanted the construction jobs to go to the blacks and those who wanted them to go to the whites.

As long as the question is framed in those terms, both sides lose. Blacks cannot get real jobs unless they are organized and break out of their traditional role of being a source of cheap labor for the capitalists. Similarly white construction workers' jobs will mean nothing if the two million unorganized workers try to hold onto their jobs and pay scales at the expense of the four million unorganized workers. As long as black and white workers fight each other, the only winner will be the capitalist bosses, in fact they are counting on it.

What this means in St. Louis is clear. If we wait until the blood starts flowing we will be too late. We must start now to pose a radical alternative to both the immediate violence of the Philadelphia Plan and the long range violence of the system which it represents. In finding a solution some things are clear.

1) A race war between blacks and whites over jobs will only help the capitalists.

2) Too many men fighting over too few jobs is a major part of the problem.

3) The final solution to problems like this can only come when workers unite with other oppressed groups to overthrow the capitalist system, but there are many immediate questions of survival which must be dealt with before workers are in any position to do this.

A political struggle aimed at forcing the government and the big corporations to pay for more construction which will meet people's needs and which will provide useful, paying jobs for everyone who needs one would begin to speak to the first two points.

The demand for more construction is an obvious one. Nationally there are over 20 million substandard housing units, and every community has a need for new hospitals, schools, and other local needs.

However, construction alone will not solve the problem. What kind of construction and who pays for it are key questions. Demands for more construction must stress public participation in deciding what is to be built and where. People who are going to live in buildings should help decide what they will be like, and people should be able to decide what their community building needs are.

In addition, such construction should not be paid for by the already overburdened worker-taxpayer. This construction should be paid for by taxing:

1. gross rental profits from unfit buildings.
2. profit of personal finance companies.
3. tax-exempt interest to municipal bondholders.
4. real estate speculation profits.

Such a program, while the most desirable political statement which could come out of such a struggle, will have to be modified in terms of existing reality. Most people are understandably more interested in resolving questions of survival before they play around with possible schemes of organization which might make things better. It is quite clear that a major part of the struggle over the Philadelphia Plan will concern the unions and the necessity of workers to be organized. The question of unions is a volatile

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OUT ART 6

"WHAT WE DEMAND IS THE UNITY OF POLITICS AND ART, THE UNITY OF CONTENT AND FORM, THE UNITY OF REVOLUTIONARY POLITICAL CONTENT AND THE HIGHEST POSSIBLE PERFECTION OF ARTISTIC FORM. WORKS OF ART WHICH LACK ARTISTIC QUALITY HAVE NO FORCE, HOWEVER PROGRESSIVE THEY ARE POLITICALLY. THEREFORE, WE OPPOSE BOTH WORKS OF ART WITH WRONG POLITICAL VIEWPOINT AND THE TENDENCY TOWARD THE "POSTERS AND SLOGANS STYLE" WHICH IS CORRECT IN POLITICAL VIEWPOINT BUT LACKING IN ARTISTIC POWER. ON QUESTIONS OF LITERATURE AND ART WE MUST CARRY ON A STRUGGLE ON TWO FRONTS."

"Talks at the Yenan Forum on Literature and Art" (May 1942.) Quotations from Chairman Mao Tse-Tung. Peking. Foreign Language Press. 1966. p. 302

By Jimmy Guitar as Gary Balber

The screen as image-wall is shredding holes burning in 1950 Marilyn Monroe voyeur peephole sex flicker show spectacular. Giant radioactive caterpillars emerge and multiply at cancerous rates while devouring New York City with St. Louis apparently on the way as extended protoplasmic function. the political D.J.'s are setting in. Nerve center synapse too quickly for them. Lives. telephone computer television pulse sources short circuit energy of continuity and control is Fast Word Breaks. Image starts to scithe with rest of grey dust.

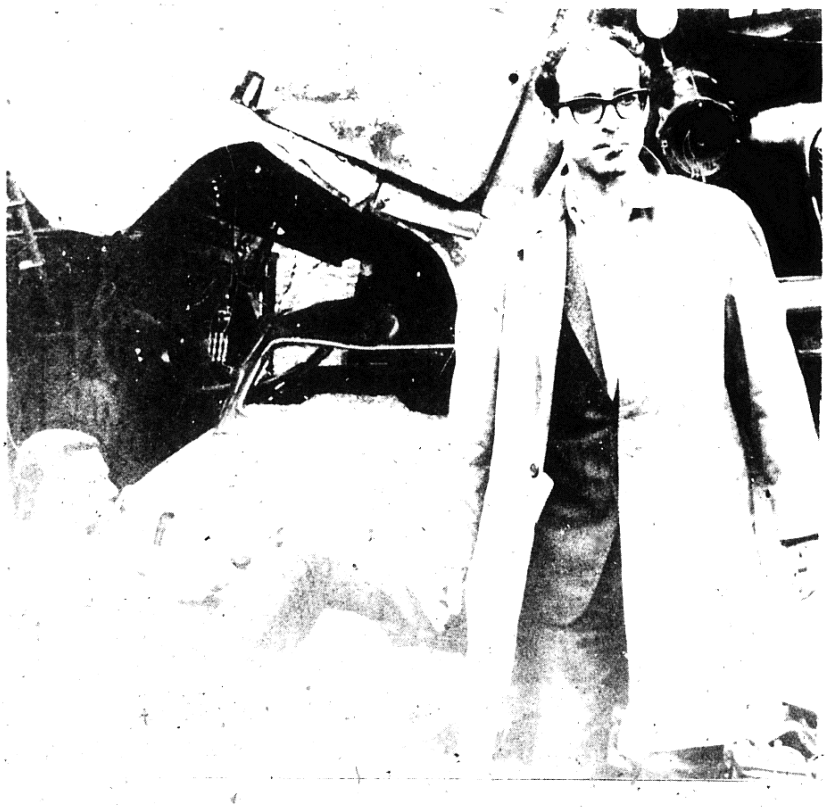
Mind movie shadow figure of Jean-Luc Godard approaches. simultaneously with presence of anthor-removed distant voice. "You have to say that you've got to dominate everything you can see. Even if you later have to turn it all inside out and say that all you can keep is what is said." Which brings it all back down to film. Sympathy for the Devil is after all a tramp. by comic job of Official Picture Postcard America. Les Carabiniers. you are there fighting within the image. so technique is most important.

INSIDE THE IMAGE

Godard presents innovations in relation to camera/object/audience interaction. He concerns himself with direct viewer involvement with the visual image. The scene where one has to follow Eve along with the portrayed interviewers is one such example. Godard has stated. "In most films you're kept outside. outside the image. I wanted to see the back of the image. what it looked like from behind. as if you were in back of the screen. not in front of it. Inside the image."

The director's procedural scene-cut seemingly arbitrarily imposed during the Eve interview. is calculated to make the audience aware of their temporary non-detatchment from the image by a technical transition away from such a relationship. Camera angles in the recording studio (i.e.. focusing from the back of Jagger. who can be considered the central figure of the group and shot). are another utilization of this effect. The panning back and forth from behind the acoustic partitions to the center of the room is a trivial point on the part of Godard.

Politically. Sympathy for the Devil is a decent portrait of where things are now at in this country. The Blacks have the guns. while the white radicals are running around with paint cans. producing slogans such as. (W.U.-Off the Pigs-Yeah. Yeah. Yeah) = C.I.A. + F.B.I. = T.W.A. + Pan Am--the Stalin Hilton. etc. This is shown as amusing. but lacking in force. It must be regarded as the purgative phase of political ritual. manifested by a counter movement trying to put together its own culture. Things are evidently bad enough in the U.S. of A. so that many realize the American version of the black and red should be raised. This is only a short way down a traffic jammed political highway. however.



From the Newsletter of
The New Art Association

We are against the myth of the neutrality of art.

We deny that esthetic experiences flow only into further esthetic experiences. for we believe there is a firm tie between the artistic imagination and social imagination.

We object to the study of art as an activity seperated from other human concerns.

We are against the confinement of the esthetic experience to isolated. heavily guarded. disinfected objects contemplated under conditions of benign satisfaction.

We are against the reduction of art to an object of speculation and an ornament for exploiters. We are against the complicity of professors who act as hirelings of investors. publishing houses and galleries by masking with scholarly dignity wheeling and dealing in art.

We are against the commercial interests which deform the careers and choices of young artists.

We oppose the pitiful tasks which teachers assume as conveyer belts of stupid. isolated facts and dead data.

We oppose the abuse of the teacher's power over the student to make him regard his ignorance as a crippling defect rather than an opportunity for knowledge.

We are against the degradation of teaching as inferior to publishing and the treachery of graduate programs which certify students for teaching jobs they are not prepared to do.

We are against the fetish of the doctorate. geared to the academic market rather than to the values of the field or the individual. We oppose as a crime against the human mind the exhaustion of immature students in specialized research before they have a wide grasp of human culture and a chance to probe the philosophical foundations of their field.

We are against the production by the graduate education industry of technocrats of art history of inefficient. archaic human data banks.

We are against the artificial segregation of the study of art from other disciplines anthropology. history. etc. and its careful protection from social issues. We are against the fragmentation of knowledge which suppresses the real implication of our cultural heritage.

⇨19

The sound and visual mixing is also technically radical. "Sights and Sounds -SDS" the play with an unseen narrator placed within the action of the Rolling Stones cutting a song--or the black reading a novel aligned with the filmic reality of the junkyard and its surrounding noises. Sound flooding past the level of verbal comprehension. through the multiplication of its sources in a given scene--noise of a train passing overhead or a boat whistle near the dump--too many voices in the studio; serves to break down the Word as the source that can be depended upon for meaning. It becomes a spectacle debauched of value.

Spectacle is consistently smashed at in other ways--perhaps the one thread. besides the song. running through the film from beginning to end (fuck the plot. you can make up your own and live it). The reading of a copulation scene being filmed with a Black feeling a white woman is a simple manuever accomplishing the illustration of complete removal of the sex act for the sake of its image (thus becoming spectacle); the desire on the part of the Black man created by mass media. and our society's accompanying castration of him. The book-magazine store shots reduce our direct value for the-thing-in-itself to a voyeuristic concern. further exposing the pornographic spectacle of sex. Along with this is the historical notation that sex begins to become a problem in a society possessed by a totalitarian government. The closing scene of the film. with the camera elevated on the platform. signals the death of film as spectacle. as well.

The last world-wide Cultural Revolution was the Christian one. and it is only two thousand years old (dig it in a historical perspective). It's just starting to end. and will probably die slowly because it has produced an incredible amount of reactionaries. Marxism is only a hundred and fifty years old. People like the Chinese who are trying to change things. have taken a small step rather than a Great Leap Forward. Civilizations take decades to break down and centuries to build. A whole new set of cultural transformations has to produce its own ritual and tradition in a society separated from the past. All this will take much bloodshed and struggle. as Godard recognizes. He does not end on a note of futility though. Rather. he is firm in the belief that necessary unities will not present themselves through orgasmic communion. but that qualitative change is possible with the development of a new critical awareness -a consciousness which values a balance between meaning attributed to images and the thing-in-themselves.

Get it TogetherCan't Do it TodayGot to.

VIVA CUBA £IBRE

We went to Cuba late in summer, when the frenzy of the historic sugar harvest was past and labor power was being channeled back into farms, factories, construction, and the other sectors that continue to support the island's life. We experienced the energy of a people building its economy and society through a socialism that is very young and has only begun to realize the potential of Cuba. For those of us who've grown up in a decaying system, Cuba is a mystery that we can solve only when we come out of the prejudices of super-development and into the place where the Cubans stand: at the beginning of development.

For most of us, underdevelopment means horses instead of subways, hard work, a very concrete problem. But it's also much more, a whole attitude and way of looking at the world that we've never known except in the worst colonized ghettos in the United States. In pre-revolutionary Cuba, the struggle to feed your family from year to year and to escape the repression of the Batista forces was the reality of life. With the vast majority of the population living this way, the whole idea of freedom became different from the one most North Americans have.

For instance, some of us had a hard time relating to laws against drugs in Cuba, to a lot of young people here the freedom to enjoy drugs seems important. But Cuba had its own experience with drugs before the revolution, and drugs were *not* used as a symbol of rebellion and creativity by affluent youth dissatisfied with their lives. Drugs in Cuba meant a desperate escape for the miserable urban population and a tool to stifle rebellion for the repressive forces. Only by getting rid of the hard drugs that kept the people down were the revolutionary Cubans able to begin building their new society. And it's no surprise that this anti-drug feeling extended to more harmless drugs because that's the way underdevelopment works. It sometimes squeezes out the fine points because the struggle to just take care of basic needs is so overwhelming.

The same misunderstanding showed up again when we visited revolutionary schools. To someone from a developed country, revolutionary education might mean an open classroom, no rules on attendance, freedom to fool around with all kinds of subjects until you find your thing. To us, the authoritarian schools we are subjected to are clearly counter-revolutionary and only crush us into the system's mold. But since our society is pig rich from ripping off the rest of the world, it can allow some of us to break out, drop out, experiment with other ways. So we were messed up by the discipline in Cuban schools.

But back to underdevelopment, we have to remember that the Cubans are struggling not only to train all kinds of technicians and professionals to replace those who left and develop their economy but also for the physical defense of their homeland. It's of the greatest importance that every young person do his or her best to learn a profession well and learn to handle a gun. If not, they are committing a crime against the Cuban people who need so desperately to rise out of the underdevelopment they're in. Most students understand this, they think of their study as serving the people and their relationship to schools and teachers is not one of hostility but of working together to improve people's lives. This kind of understanding of the necessity for work and study is what the Cubans are working toward.

We did find freedom in Cuba, more freedom than we had ever seen before. Freedom from hunger, everyone gets the same rations so no children starve while some plantation owner makes himself fat. Freedom from disease: all medical care is free to everyone and vaccination plans are carried out periodically in the whole country. Freedom to develop a uniquely Cuban culture that is exploding with creativity now that Amerika has withdrawn with its Coca-Cola sign cultural imperialism (billboards in Cuba now say things like "power to the people" in fantastic color). Freedom of criticism: there are structures set up at the workplaces, schools, on the blocks to get criticism listened to and usually acted upon. Criticism meetings are a large part of Cuban life, and if the people are dissatisfied with something they have somewhere to go to get it changed. This structure is not perfectly worked out yet in Cuba but is constantly evolving toward more participation by the people.

What socialism has done for Cuba is to show the way to development through planning and collectivity. The Cubans we spoke to no longer want freedom just for themselves and their families, they are working together to make sure that all the people get the benefits of development. And the work is hard. Socialism means meeting the needs of all the people, and when the basic needs have been met, Cuba has the tools to move on to more developed kinds of freedom. The power is in the hands of the people, and the new men and women Cuba is creating are those whose dedication is to the people, not only of Cuba but all the oppressed peoples of the world. They will not take freedom at other people's expense as the U.S. ruling class has done.

We have to look at Cuba and the other underdeveloped countries in a different way than we look at our own, because everything they do is limited by the poverty that has been forced on them. There are many genuine problems with the Cuban revolution, but these, too, only become clear when we see them from the vantage point of underdevelopment.

But Cuba also has a lot to say to our own country when it comes to equality and serving the people. If a poor country like Cuba can give free medical care to all its people, why does Amerika charge such ripoff rates for hospitals that people die because they don't have enough money? Why can Cuba have free day care for all mothers when poor children here are left alone because their parents can't afford sitters? We can learn from the example of Cuba by getting together to meet the needs of our people and by fighting for the right of underdeveloped countries like Viet Nam to rise from underdevelopment in their own way and without foreign interference.

St. Louis Contingent
of the Venceremos Brigade

cuban sisters

Nowhere in the world have women completely achieved liberation. But one of the things we learned during our six weeks in Cuba is that the situation of women must be viewed in the total context of the society in which they live. The one thing we found to be a determining factor for everything else in the Cuban Revolution is that it has been a continual struggle to pull the country out of underdevelopment. In a situation like this, feeding the people must come first, and the first changes will be in the areas that affect material needs.

The beauty of Cuba is that it's struggling to make the revolution a total one, despite the very real difficulties involved in trying to build up a society which the United States kept underdeveloped for years, and is still trying desperately to destroy. It is almost impossible for us as Northamericans to realize what this means, and how it affects everything that goes on within the society. In addition, when looking at Cuba, we have to bear in mind the nature of pre-revolutionary Cuban culture.

The biggest and most dramatic changes for women in Cuba have been in the economic sphere since the revolution thousands of women have joined the work force each year. These changes have had far reaching effects. Carmen, a 35-year old Cuban woman was divorced shortly after the revolution. She spoke about what happened in her life in this way:

"Before (the revolution) women could not get jobs except as prostitutes, unless they were having affairs with influential men. I never considered that I could do anything and I had to stay married to support myself and my child.

"Afterwards, Fidel called for women to work, and I began immediately to work, and also I joined the militia, which was very important at that time, since it was still considered scandalous for women even to wear pants in the streets then. I began to realize that I could be an independent person, and also I was valuable also to the revolution. One day my husband and I sat down and decided there was no reason for us to stay together. At the time it seemed like a very personal thing, but looking

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ANGELA DAVIS

Angela Davis is out of solitary confinement and with her sisters in the Women's House of Detention. After going on a hunger strike for two weeks protesting her isolation from other prisoners a judge in N.Y. ordered that it was against Angela's constitutional rights to keep her separate.

Prison officials claimed that they kept her apart from the other women because they could not prevent the "effect her news would have on other inmates." The same officials researched the prisoners in the House of Detention as "highly emotional" — a common remark used to put women down.

Angela fought and won the right of a prisoner to be with fellow inmates — in this case sisters who could offer support and love.

Love you Angela

Che made the very important point that the society we're going to build is already reflected in the nature of the struggle that we're carrying out. And one of the most important things in relationship to that is the building of a collective spirit, getting away from this individualistic orientation towards personal salvation, personal involvement. One of the most important things that has to be done in the process of carrying out a revolutionary struggle is to merge those two different levels, to merge the personal with the political where they're no longer separate.

What people have to start doing is to build that [illegible] that notion of bourgeois individuality which separates one person from the next and which defines the individual as someone who can assert himself at the expense of his neighbor, at the expense of his brother by destroying his brother.

You have to make a lot of sacrifices. You can't even pose before yourself the alternative of what am I going to do. Am I going to stay home and get high and have a good time tonight, or am I going out to try and rap with the people, to try to organize? You don't have that alternative anymore. It has to be only one course, the revolutionary course.

Bourgeois ideology says you have only one life to live. You know, eat, drink and be merry, for tomorrow you may die. Don't give a damn about what your sister and brother are experiencing. Just do what you can do to get a little bit of pleasure out of life. What we are saying is that our lives are no different from the lives of our brothers and sisters who have been shot down by the pigs, from Huey Newton who is in jail and the Soledad Brothers who are being railroaded to the gas chamber for murder they had nothing to do with, from Bobby Seale who's being railroaded to the electric chair. We cannot separate ourselves from what is happening to them.

Of course, anybody who's talking about overthrowing the government, overthrowing capitalism, faces the possibility of losing his life. But that doesn't paralyze you, because you don't see your life, your individual life, as being so important. I have given my life to the struggle. My life belongs to the struggle. If I have to lose my life in the struggle, well, then, that's the way it will have to be. A hell of a lot of brothers and sisters have already given their lives for the struggle.

I think that if we look around us we see that somehow or another a very small minority of people in this country have all of the wealth in their hands and to top that, we don't even see them out working. We do not see them in the factories. We don't see them in the fields. We don't see them using their labor to produce the products which they then present. That tells me that something is wrong. Why is it that the masses of the people in this country have to work eight hours a day every day and somehow or another what they produce goes to some people who are sitting out at a country club, on a golf course, and not doing a damn thing? That tells me that something is wrong and it tells me that maybe the real criminals in this society are not all of the people who populate the prisons across the state, but those people who have stolen the wealth of the world from the people. Those are the criminals. And that means the Rockefellers, the Kennedys, you know that whole Kennedy family, and that means the state that is designed to protect their property, because that's what Nixon's doing, that's what Reagan's doing, that's what they're all doing. And so every time a black child in this city dies, we should indict them for murder, because they're the ones who killed that black child.

--Angela, 1970
from the Berkeley TRIBE

SISTERS IN STRUGGLE

in cuba

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[illegible] it was [illegible]

[illegible] changes in [illegible] practice. But what became [illegible] in Cuba is that the kinds of changes in consciousness that white North American women view as necessary for the liberation of women take a [illegible] and are almost [illegible] without development on [illegible] as well.

Before the Cuban revolution there was no place at all [illegible] Cuban women. They were [illegible] in [illegible].

"My husband and I were sweethearts, not only sexually [illegible] he came over three times a week and [illegible] sit in the same room with my mother. The possibility for us to go anywhere alone, even to a movie, never existed."

Certainly a double standard still exists in Cuba, but in the light of what things were like ten years ago, the changes are incredible. Most young Cuban women still want to get married, but they can marry men they know and [illegible] not be bound as slaves to them. A young Cuban woman who worked with us spoke about her own plans to marry like this:

"This is part of the old mentality. I know it is silly to [illegible] of paper. But in some ways we still have the old mentality. My children, well maybe my grandchildren won't need it anymore."

Cuban women still have a long way to go in their struggle. Macho attitudes and self-images still prevail among Cuban men and women still do most of the housework, hold too few leadership positions and are responsible even on the institutional level for child care. The thing that took us some time to understand is that they don't view their situation as immediately oppressive. They see changes for women coming over time as the revolutionary process continues.

At times it seemed that Cuban women felt so unoppressed that macho could become institutionalized in the revolutionary society. Women who grew up before the revolution sometimes seemed more aware than younger women of how much still needed to change. This was probably because they could view their present situation with a memory of how totally oppressed women can be, and still see the tendencies existing. To younger Cuban women, who are able to participate as full members of society, who can love other women and be naturally affectionate to them, and who can have relationships with men which are at least somewhat equal, there is less in their own lives to make them wary.

Haydee Santamaria and Melba Hernandez, Cuban revolutionaries, in prison after the attack on Moncada, july 26, 1953

Perhaps this lack of a "feminist consciousness" among Cuban women can best be understood by the fact that more than as Cuban women, they see themselves as Cuban revolutionaries. Their pride and loyalty is with the revolution and the accomplishments of their people. For them, the psychological oppression of women cannot become a priority to struggle against, as long as they are fighting the oppression of U.S. imperialism. The tendency on the part of Cuban women to view themselves in this way is hard to evaluate.

The Cuban revolution has tried to deal consistently with the idea of building the "New Man." They aim for a society where all people treat each other as human beings and work for society as a whole; where all people are able to realize their full human potential. This vision includes women, but the idea of "the new woman" as a seperate entity has never been clearly articulated in Cuba. It seems clear that women must fight for their own liberation but it is unclear how the consciousness of Cuban women, and their relationship to the revolution as a whole, will develop. This, like many other questions in Cuba can only be answered by watching the total development of the revolution. Right now, our sisters in Cuba are strong, warm women; for them and for all the people of Cuba to be able to deal with their problems and create a more and more revolutionary society venceremos.

St. Louis Contingent
of the Venceremos Brigade

GEORGE JACKSON

From the Liberated Guardian

George Jackson, one of the Soledad Brothers, will soon stand trial for his life along with two other Black prisoners, John Cluchette and Fleeta Drumgo. They have been charged with the execution of a guard at Soledad Prison.

Jonathan Jackson, George's brother, was killed by police following the kidnapping of a judge in Marin County. The judge was to have been held in exchange for the release of the Soledad Brothers.

Jackson: [Jonathan's] whole operation was aimed at the destruction of institutional prestige...I don't interpret it as in any way individualistic...There really wasn't but one way for the pigs to stop the operation and that was to kill the judge, and of course Jonathan must have gone in there with the impression that the police would at least have some respect for the judge's life the judge was a chairman of the Republican's Central Committee. And of course there were several other people who would serve to dissuade gunfire.

Q: What was the effect of the action inside prison walls?

A: It was electric. Everybody related to it. The logic behind it was perfect. I think, probably, Jonathan and James [McClain], both at one point thought of the possibility of one guard starting to shoot and then all the other guards chiming in with their conditioned reflexes. But that was the element of chance beyond that there was no chance.

With the hostage game it depends on keeping the hostage alive. As long as you keep the hostage alive it can be assumed that the pigs are going to have some regard for life and you should be able to walk him right to Chile along the Intercontinental highway.

Q: When did you become political?

A: When I first arrived early in 1960. In Soledad during this time there was the Cuban Revolution. Castro had just taken over and declared himself.

I was upset, angry, confused. What I noticed was that the Cuban situation upset the authoritarian types: the little Nazi cliques, the bulls, the pigs. I read the things in the media about proletarian socialism but I had no real sense of the thing. I started reading in that area because of the attitudes of these guards and the authoritarian types in the joint toward the Cuban Revolution. I thought that if they felt that it was harmful and detrimental to them that it just might possibly be good for me.

Q: How about this black-white thing and the way prison authorities try to keep the convict population split?

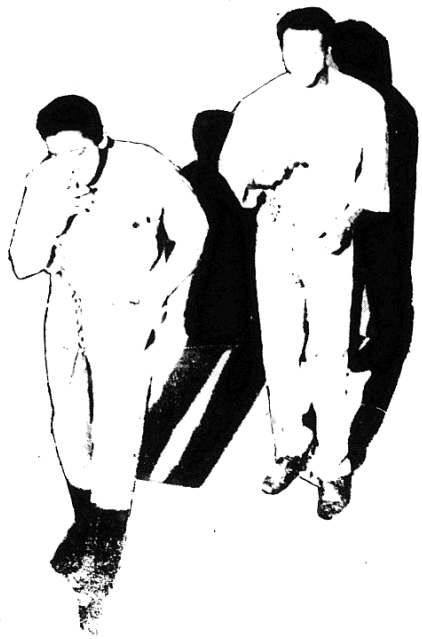
A: It's the control mechanism. To start off with, it's almost impossible for a small knot of guards to hold down 5 or 6 thousand men without some kind of divisive tactics. The pigs here aren't intelligent enough to use these tactics but the lieutenants, the captain and the warden: they know. It's part of their standard operation procedure, their modus operandi.

They use the race issue like they use the homosexuals to divide the convicts. We've been making the attempt [to form a coalition of race groups] all along. Since I've been here there have been small groups and individuals attempting to counteract the divisive tactics of the police here. They just haven't been successful, until recently. The reason for the recent success is due to outside support and attention that revolutionary circles are giving men in prison.

Q: How much effect has this outside support had for the men inside?

A: It's had a profound effect on the efforts to unite the prison population. The blacks have recently veered away from the nationalist thing, the Muslim ideology.

In the early sixties, when I first came to the joint, the blacks were to some extent responsible for the racism because we leveled both barrels at the white convicts. Of course we didn't initiate it — we merely responded. Responded in a way that precluded any unity. But recently, since Huey Newton, Bobby Seale and the Black leftists have come in here from the community it has been reflected right here in the joint. It's gone from just brother to comrade and from black to just people. The white convicts have stopped feeling threatened and they are able to respond to the new approach. Add that to the fact that all convicts are intelligent enough to see the advantages of working together.



I don't recognize their authority over me, but my lawyers contend that's not the proper procedure and that this view would isolate me further from potential jurors....

To get back to Jonathan Jackson and the August 7 movement, everybody in prison identified with it. I think that this incident did more to solidify the unity effort than anything that's ever happened in the past nine or ten years. I'm not concerned with the opinion of the people who are tied into the establishment. I'm concerned with the opinion of the people who say they identify with the revolution. And we do have people of the liberal-left who condemn these types of military activity.

I'd like to emphasize here that if it's just violence they condemn I state that there's violence and there's violence. There's productive violence and there's counterproductive violence. Carefully planned, staged, and ordered political attacks are part of the revolution. The people's demands can only be imposed with some type of violence. If we are going to support the people's demands, selective, organized, minimal-level violence is preferable to letting things go completely out of control.

Violence tied into an exact political purpose is the minimum people must support if we're going to win the revolution. We can't organize the first-stage guerrilla operations right now, but there is a need for revolutionary aggressiveness, and that implies violence.

The point that Che Guevara made and the point that Angela made: there is the cultural aspect of revolution but it has to be tied right into the struggle. The actual displacing of the individuals and the class that oppresses us is fine when it is organized and to the point: it is responsive to the rest of society.

I think that Jonathan understood that an attack on the last institution that the establishment uses to contain revolutionary violence: that an attack on the prestige of these institutions was necessary before people could accept revolution. He was in the vanguard: that was his job, the vanguard.

Q: Could you go into some detail about the last August rebellion in San Quentin?

A: The rebellion was an effort on the part of the convicts to gain more control over our lives. There were between 2200 to 2500 black, white, and Mexican-American convicts who were involved. Two hours after the thing ended they transported Warren Wells, a member of the Black Panther Party convicted last year of attempted murder in connection with the 1967 shootout in which Bobby Hutton was murdered by the Oakland Police Department] and one white and one Mexican out of the prison. These were the fastest transfers I've ever seen; I've never seen anything happen like that.

During the thing, Warren made some speeches along with a couple of other guys. The pigs sallied out with tear gas and the convicts threw it back at them. Some shots were fired — that's not unusual, they fire at us all the time. I've had shots hit the wall behind me only a couple of inches from my face — that's happened several times but I've been really lucky.

Nolen wasn't so lucky. [W.L. Nolen was one of the three blacks murdered by a Soledad guard on January 13 this year. Politically active at Soledad, Nolen sent a letter to his family only two weeks before his death warning them that prison officials meant to kill him.] Nolen was a beautiful individual. He was a revolutionary in the true sense of the word. I mean a revolutionary suited to the modern industrial state. We were together all along although he came in after I'd been here. We were in the same study groups.

He was the victim of a hundred vicious fascist attacks leveled at him by prison officials but through other convicts, convicts who cooperate with prison guards. Generally that's the way they do it. But when the convicts can't handle it then they handle it themselves like they did with Nolen. The thing with Nolen is that in spite of the attacks leveled at him by other convicts he never stopped fighting...When you are the victim of these kind of fascist attacks from all sides like he was, usually you withdraw, but not him.

At one point I felt that it was impossible for white people to ever accept real socialism, or to accept the idea that the United States just had to be brought to its knees. So I would just withdraw. I didn't withdraw from revolution but I withdrew whenever it was possible from working with whites. I don't believe that that's true now. Maybe I never believed it. You just have to keep on trying. Nolen did. He was a physically strong brother. He was a boxer inside. He'd win all the fights. They could send convicts armed against him and he'd win. After he'd win he'd go right back to his cell and continue. He just couldn't be disturbed. You know, they had to get him.

Q: How do you analyze the prior inability of the convicts to achieve racial unity?

A: The whites were threatened and we were threatened: we were just at each other's throats. It was a question of circumstances beyond our control. I think we all understood what was happening. I know I understood it all along, that it was really a case of the prison administration using convicts to strengthen and maintain their position. But what could I do? It was all I could do to stay alive. For example, the prison authorities would make the "mistake" every now and then of opening the doors of white convicts at the same time that we were in the yard. And they would attack us. That's the stupid, silly, infantile way they would use to get us.

Q: You received your U.S. diploma here: what do you think about the concept of rehabilitation as practiced in California prisons?

A: Rehabilitation: the whole concept is just a word and has a lot to do with public relations. Actually, it really means breaking a man, making a man accustomed to restraint. The real purpose behind making a man accustomed to restraining himself is preparing him for the life he is expected to lead when he hits the streets. Now you can call it rehabilitation, but I think it involved restraining an individual rather than reorienting him.

The educational facilities here and in all the other joints usually will accommodate no more than perhaps one-eighth of the prison population. In any case the purely academic stuff is right on a par with the mission schools in Rhodesia and Angola. The stuff they teach is downright nationalistic propaganda. I got kicked out of two or three of the classes. Eventually I ended up buying my high school diploma [1967].

Q: How does the trial stand now?

A: Are you asking me how being tried in San Diego strikes me? Well, we're going to fight it of course, and I've heard that the fight could extend over a period of two or three months. But they want to move it to San Diego. They've got the guns, they've got the disposition and they'll do it if they want to. Drewes [S.F. Superior Court Calendar Judge] reversed himself completely on that particular issue two months ago he ruled that he couldn't move the case out of San Francisco. Two months ago he stated that it was up to the defense to ask for a change of venue. And that makes me feel that sitting there [in court] and watching things going on—it makes me feel like I'm betraying myself and the people I believe in and what I believe in me.

In issue number seven of the Outlaw, we ran a story about the Seattle Liberation Front. The article praised the accomplishments of the Front and discussed the repression coming down there -- federal indictments for conspiracy and inciting a riot. The story was re-written from a pamphlet published by the Front.

Now we learn of an entirely different story in Seattle -- one that the Front didn't publish. This story, written by sisters in the SLF, exposes the incredible male chauvinism and sexist exploitation that understandably were ignored in the male-written pamphlet. We found the article in Ain't I a Woman?, a newspaper of the Iowa City Women's Liberation Front.

The statement is printed here, not to report the history of radical politics in Seattle, but because the same story has happened and is happening in movements all over the country. We must understand that movements which mirror the oppression of pig society are not and cannot be revolutionary and must be fought.

Dear Sisters,

We are sending you this statement hoping that you will be able to use it in sharing our experiences with other women. We acted to strip seven male leaders of their political power and stop them from acting as the spokesmen of the Left.

It is our sisters all over the country, who by beginning to build a movement based on our own experiences and coming out of our love for each other have given us the strength and power to fight for our real, not pseudo, liberation.

Please do not excerpt any parts of this article, taken out of context it doesn't mean as much and it might damage the conspiracy case. A lawyer on the defense has read the article and finds nothing incriminating in it.

Gang Rape in Seattle

The Seattle Liberation Front sponsored the Sky River Rock Festival. Three women were gang raped. One woman was stabbed attempting to escape. A fourth rape was prevented by a female "chauvin patrol."

Two days after Sky River, women from the women's liberation movement intruded upon an SLF general meeting. We denounced seven men who had fucked us over, used and destroyed people, and created a white, male supremacist movement in Seattle.

The movement in Seattle is, in many ways, a microcosm of the Movement across the country. The men we denounced are not unusually evil, brilliantly manipulative, or exceptional leaders in any sense. All over the country men have defined the Revolution. People who want to act have had to exist in the context these men set up. We feel a responsibility to sisters across the country to explain our action and the history behind it.

It began, in Seattle, with the arrival of Michael Lerner from Berkeley. He set up shop as Radical Marxist Professor at the University of Washington, and used his classes to inject politics and liberal guilt into his students. But he was not content with the notoriety his yippie-style histrionics and flamboyant hairiness won him. Lerner used his voyeuristic Berkeley experience to give him credence, and his former roommate, Jerry Rubin to give him glamour and access to the media. The Berkeley Liberation Program (with a section on the workers tacked on) was bait for the "groovy people" he wanted to use as organizers.

It worked. A collective was formed, composed mainly of Lerner's students. Then, on the 19th of January, a meeting was called, the program was read, and two more collectives began to pull together.

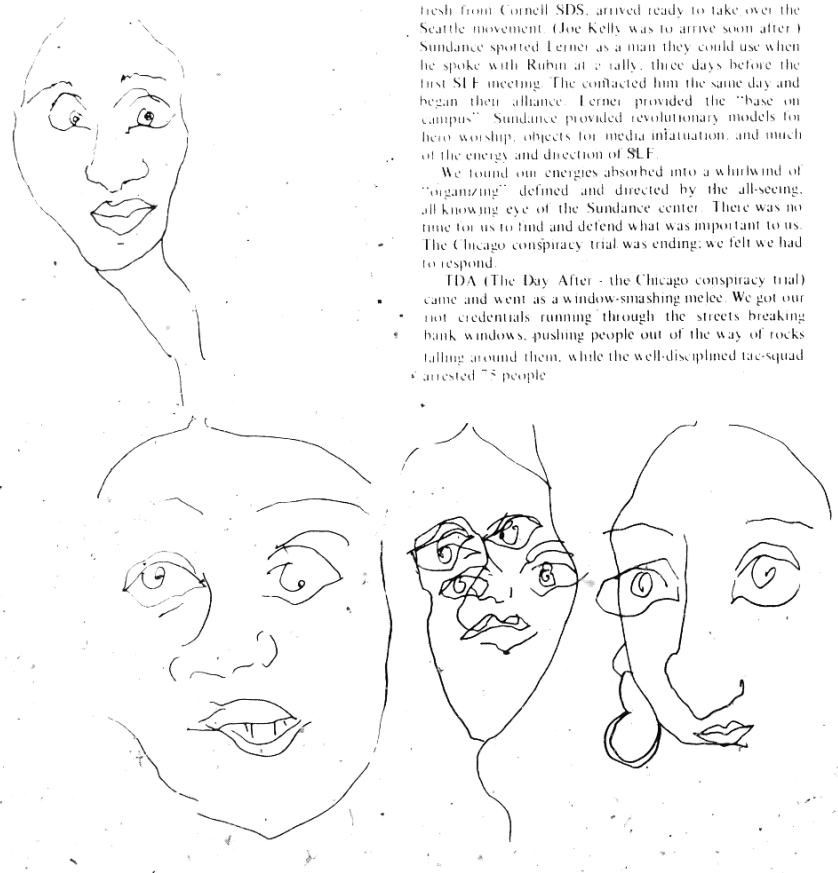
A lot of us hadn't been in the movement before. We had looked into existing organizations and dismissed them. SDS was WeatherMAN controlled. The only alternative to SDS' Radical Organizing Committee, spent its time in sterile debates over meaningless agendas.

We thought that SLF would give us a chance to connect, that the collective structure would allow us autonomy, creativity, and self-respect.

We might have harmed ourselves less and recognized sooner the impossibility of achieving anything good in that context if the Sundance gang hadn't arrived. Chip Marshall, Bobby Oram, Jeff Dowd, and Michael Abeles, fresh from Cornell SDS, arrived ready to take over the Seattle movement. (Joe Kelly was to arrive soon after.) Sundance spotted Lerner as a man they could use when he spoke with Rubin at a rally, three days before the first SLF meeting. The contacted him the same day and began their alliance. Lerner provided the "base on campus". Sundance provided revolutionary models for hero worship, objects for media infatuation, and much of the energy and direction of SLF.

We found our energies absorbed into a whirlwind of "organizing" defined and directed by the all-seeing, all-knowing eye of the Sundance center. There was no time for us to find and defend what was important to us. The Chicago conspiracy trial was ending; we felt we had to respond.

IDA (The Day After - the Chicago conspiracy trial) came and went as a window-smashing melee. We got our riot credentials running through the streets breaking bank windows, pushing people out of the way of rocks falling around them, while the well-disciplined tac-squad arrested 75 people.



The demonstration got Lerner and Sundance the publicity they wanted so much. They were made SLF by the media, and they were SLF to the people who poured into the organization afterwards.

Sundance had injected some youth culture hype into the program and they became the center of the Seattle movement social scene by arranging huge parties with lots of beer, dope, wine and girls. By procuring money for expensive, multi-colored leaflets and programs, they made an immediate impact on a movement so impoverished that the acquisition of mimeo paper was a hassle. Many established groups, who at first refused to incorporate themselves as SLF collectives, began to succumb to what was happening. And SLF was what was happening. People were afraid to be left out of the Revolution.

To the burgeoning and freaked out SLF, the Sundance "command collective" made clear the only thing to do was become a professional revolutionary. So people quit their jobs, dropped out of school, grew their hair, smoked lots of dope, and hung out with the people at the Century Tavern.

The mass dropout in the spring made no sense unless we believed in a teenage revolution: people had none of the skills necessary to survive. But it did provide Lerner and Sundance with a large pool of unskilled labor to use as shitworkers, and people who depended on them completely for direction to their lives.

And the ethic Sundance lived by was not anti-materialistic. The ethic was to rip off. Bobby Oram showed us the way, spending hundreds of dollars hard-pressed collectives had earned for an SLF office, on Sundance rent and beer. "Living communism" was exemplified by Sundance, who declared everything most people have to do to survive "bourgeois," while exploiting people who had money or worked (mainly women) to support their incredibly expensive life style.

We had wanted to exceed ourselves, to transform ourselves. Instead we found ourselves striving for collective salvation by individual suicide. There was no questioning of methods, no discussion of strategy, no confrontation of leadership. In our frenzied state of mind, any confusion, any hesitation would hold back the Revolution. We had developed too much guilt and, as professional revolutionaries, too much contempt for the people we were trying to reach to actually build anything. So we tried to lose ourselves in frenetic activity. Chip Marshall laid it down for all of us: "I don't care what the form is, as long as we keep the motion going."

A woman who used to be in Sundance described their style well: "Despite our naive intentions to build ourselves into new men and women, we found our lives falsely divided into daytime political organizing and night-time attempts to escape the unthinking robots we had become. After evangelistic meetings to organize

dormies, after chaotic meetings full of shoutdowns and bullshit, after scary and whirlpool demonstrations the pattern was the same: go home and get drunk, get stoned, get fucked; but by all means forget. Don't discuss the day's activities, how you felt or what you learned. Escape it, release your tensions. Be prepared for tomorrow's repeat performance."

It was only later that we realized how desperate we had been, and how that desperation had been used; only later that we realized how afraid and unable we were to face ourselves, what we were and what we had to become; only later that we realized that SLF had brought into being a way of life designed to keep us from anger, from love, from strength, from freedom, from all but the illusions of those things: all of us bound together by weakness, hysteria, and desperate need.

But we realized these things pretty late in the game. Sundance had already abrogated to themselves the right to define our lives and the category of "revolutionary." Then white male arrogance assured them of their perfect right to do so. And they were rich in capital: mastery of the jargon, access to money, media and movement contacts.

Still, it was not until the Roach Tavern incident that we fully realized what it meant to be a woman living and working in a male-created, male-defined movement.

The Roach Tavern was a bar popular with Seattle bikers and the Sundance crew; a "movement bar" which held SLF benefits and proudly displayed a sign reading: "This is a man's bar. Women will be tolerated only if they refrain from excessive talking."

When a small group of independents, Radical Women, were threatened and assaulted after tearing down this sign, they took their complaints about SLF's patronage of the bar to the only people who had the power to do anything about it: Sundance. The Sundance men deplored Radical Women's tactics. "After all, fascism is going to come down soon," Joe Kelly philosophized while writing off half the human race. "We can't afford to alienate the bikers."

We stayed in SLF, but we began trying very hard to develop an alternative. Talking with other women, we agreed that the problem was not merely that women did the organizing while men made the speeches. Our humanity was denied to us. Michael Lerner could talk about the availability of a woman for his bed and joke, "Well boys, I guess it'll take gang rape for this one." (Hey, Mike, heard any good nigger-lynching jokes lately?)

The "woman question" became a topic of conversation for the men, but with the carefully drawn distinction between women's liberation liberals and manhaters and truly revolutionary women, those who were fighting for the real (white male) revolution. The realization hit us that our oppression and liberation was peripheral to the things our "brother" talked about and did. The reality of our lives was peripheral to their revolution.

And we began to realize we could not trust them to fight for anyone's liberation. They exploited women in their daily lives. Mike Abeles could fuck a 16 year old virgin, give her the clap, not tell her, and leave her. And he couldn't understand what he had done: "I don't see how you can be oppressing someone when you're socking it to them." And Chip Marshall was only a little more sophisticated in his approach. When asked what male chauvinism was about, he responded, "It means you don't treat your girlfriend like a sexual object." Jeff Dowd could threaten a woman: "You bitch! I'd like to smash your face in. You're not oppressed. Men are oppressed. We're the ones that are dying in Vietnam and rotting in the jails."

We were forced to use the oppression of black people in explaining our own to movement men. But we began to see that although they responded to that analogy out of liberal guilt, they did not understand oppression. They understood power. It was their knowledge of the power they had over other people that sustained their egos and drove them to action.

By April, as anti-male leadership grumblings increased, "secondary leadership" began to emerge. Lerner and Sundance men chose certain men as protegees and fucked selected women into leadership positions.

But many other people had come out of their "revolutionary" trance. The feeling was growing that SLF and most of the movement was merely a degenerate form of what it claims to be attacking. We tried to get in touch with our feelings and the reality of our lives: to live as human beings and do our work.

Then came August and Sky River. The reaction of the women's movement to the festival was varied. We were appalled at the arrogance of sponsoring any rock festival after Altamont, and especially at SLF's extravagant claims for it. We doubted they would be able to ejaculate politics into the youth culture whose worst aspects they had hyped as revolutionary.

But after being assured by the Hydra collective (who undertook the festival's sponsorship) that "of course they were against 'male chauvinism' - this was a political event" and that there would be adequate food supplies, sanitary facilities, and protection, some women decided to go.

Then we heard about the gang rapes. And the reactions of the men. "Well, it depends on the circumstances, but I never saw anything wrong with a little fucking, myself." Abeles was not alone in thinking the horror of Sky River for women unimportant. Most of the men brushed it off: "I don't believe there were any gang rapes..." "the women got what they deserved."

We had tried to render SLF irrelevant. But what it did was still affecting us as women. We knew who had the power in SLF, we knew who had been most responsible for creating an atmosphere in which rapes could occur and be condoned. That knowledge shaped our decision to denounce those men: Mike Abeles, Rick Alba, Jeff Dowd, Joe Kelly, Chip Marshall, Michael Lerner, and Bobby Oram.

Then the conspiracy busts for TDA came down. And the second level leaders swaggered and jived as best they could, trying to make it in the movement. One of the macho men's protegees, Rick Alba, who was later to become the Sky River big shtick, did pages of research on employment at Boeing for an anti-war demonstration there, and presented it to the SLF. Surprise. Not a single fact about black or women workers.

Many women refused to go to the Boeing event; it was just another male-defined, male-led demonstration. Those of us who did go supported one of the women on tactical leadership when she refused to give her speech after being totally ignored by the male leadership. Afterwards the female exodus from SLF began in earnest.

But a few days later came Cambodia, Kent State, Jackson State, Augusta. Everyone reached the point of freaked-out suicidal hysteria we'd been headed for, with the SLF heavies still managing somehow to define the only proper revolutionary response: stupid, ineffective, "militant" actions in which women were ordered into the front-lines and were used as cannon-fodder for the Revolution.

After the strike, many more people left SLF: some disgusted, some burnt out, some resolving never to be used again. We'd come to realize exactly what Chip Marshall meant when he said, "In a revolution, people have to be manipulated."

During the summer we were forced to deal with SLF only twice: once to stop them from claiming a women's center some of us had set up, as an SLF project; and a second time to stop Jeff Dowd from handpicking people to represent Seattle on a "youth culture" trip to Cuba. We read disgusting articles which offered the nearly defunct SLF as the answer to a fragmented left.

We cannot be expected to tolerate the existence of a movement which is oppressive to women, merely because it is packaged and sold as revolutionary. It is not enough for us to build an alternative to it. What its leaders do still affects us as women. That is why we felt it necessary to expose the basis of their power and attack their use of it.

Both the denunciation itself, and this statement were done with the full awareness that five of the men named Abeles, Dowd, Kelly, Lerner, and Marshall - have been indicted on federal conspiracy charges for TDA.

Although we cannot support a defense based on macho jive nor an attempt to use this trial to recruit people into a sexist movement, we will support an honest defense.

The defense of the Chicago Conspiracy was based on making movement stars into superstars. Because of their prominence in the movement it was possible to rally support on that basis. The Chicago Conspiracy were not convicted on the conspiracy law and there has been no precedent set on its use.

The Seattle defendants do not have the movement status of those men, and a defense built on that basis will undoubtedly fail. But more importantly, such a defense does not make clear the real dangers of the conspiracy law. What should have been done in Chicago and what must be done in Seattle is to build a defense based on the repressive nature of the conspiracy law, not on the personalities of those defendants.

We feel that an honest defense is necessary. If there is any hope for that at all - or for an honest Seattle movement - this action may have cleared the way for it.

Love and Power to our Sisters,
Anna Louis Strong Brigade
Fanshen
Many independent women.

Los Siete FREED!

San Francisco, Calif. – It was Nov. 7, 1970. The courtroom was jammed and silent as the clerk read the verdicts of the Los Siete brothers, charged with killing policeman Joe Brodnik on May 1, 1969.

He started with Jose Rios – "Not guilty as charged" of murder; not guilty of assault. Mario Martinez – not guilty of murder and assault.

After 18 months, Los Siete de la Raza were finally acquitted of murder, assault and aiding and abetting – charges that the state laid on them after San Francisco policeman Joe Brodnik was killed by his companion in a scuffle with the brothers in San Francisco's Mission District. Tony Martinez and Nelson Rodriguez were acquitted of the final charge of burglary (the brothers were moving a TV set from their apartment when Brodnik accosted them; police claim they were stealing the set). Jose Rios, Mario Martinze, Danilo (Bebe) Melendez and Gary (Kinky) Lescallet will be retried on the burglary charge, since the jury was unable to decide one way or another about their guilt.

When Bebe's "not guiltys" were read, the sobbing, sighing and laughing could no longer be contained. Bebe had put himself on the line by testifying that he fought with policeman McGoran, Brodnik's companion, on that fatal day. He said he had wrenched the gun from McGoran's hand after McGoran shot Brodnik by accident.

The uproar was quite complete by the time acquittals on **all** the charges were read for Nelson and Tony. Until the jury had actually begun to deleliberate, many of us were confident of victory. We knew we deserved it; it shouldn't have come as such a gift.

As Los Siete lawyer Charles Garry had said in his summation, "No matter what you do, my clients will not get justice. They've spent 17 months in prison and you can't give that back to them. No one's going to say to these beautiful defendants, 'we're sorry we invaded your lives and locked you up at a time when you and your brothers were studying and going to college and your parents came here to the land of freedom' ".

Garry went to great pains to analyze each of the prosecution witnesses in human terms. All of them, under direct or indirect police pressure, changed and amplified their innocuous statements about what happened May 1, in order to create a case for the prosecution. Garry said that it was understandable that eyewitnesses would have different versions of the same event, "but when they become partisans, when they lie that they have not discussed the case, when they refuse to speak to the defense," it's obvious that they're under police pressure.

"I remember when William Shirer said what's happening in America is like the Weimar Republic two years before the rise of Hitler when the judges and lawyers capitulated," Garry said. "Well, I'm not going to let it happen and neither are my three colleagues and neither are you, I hope. . ."

"This is one time when the railroad is going to be thrown off the track" Los Siete attorney Mike Kennedy began, after Garry finished. "It's been thrown off the track already and it's going to stay off, and hopefully when you bring in your verdict it will go on a new track, and law will go back to serving the people."

Kennedy's theme was the courage and power of the six brothers who had stuck together despite 540 days or 13,000 hours in the joint. He told the jury, "We don't want a compromise; kill them or free them. Fight it out. That's what we've done here."

Dick Hodge told the jury the Los Siete trial has been one of the most depressing experiences of his life, its only saving grace being the education the jurors have received.

But despite all that – and even the bitterness of the moment when homicide pig Jack Cleary ran off to have San Mateo County file robbery charges against the brothers – nevertheless, the ecstacy in that courtroom was real. Police claim the car that the six were captured in was stolen – now they face charges of car theft; Tony and Mario Martinez are also charged with armed robbery, since police claim the car was stolen at gunpoint.

One juror, long-haired postal worker Robert Hifai, had seemed friendly to the six throughout the case. He told us after the trial that racism had been an almost forbidden topic in the jury room. He told us that every time he or Chicana juror Mary Girard tried to say something about understanding how it is to be Latin, the more conservative jurors got offended. Almost half of them thought the brothers had done something wrong, but the evidence didn't tell them what. They reached their acquittals painfully one by one. Although they believe McGoran had drawn his gun and Brodnik had been shot during the struggle over it, at least one juror wanted to convict Bebe of manslaughter. He changed his mind when he heard the testimony of a prosecution eye-witness who said Bebe did **not** have the gun. It was thus by disbelieving Bebe's story that this last juror decided to acquit him.

On Monday, Nov. 9, in leg irons and heavily guarded by itchy-fingered deputies, the brothers were transferred to San Mateo County jail where bail was finally set.

When the six beautiful brothers finally strode out, they were flooded with the tears and embraces of the people who had waited for them. Never was it clearer than at that moment that the power of the people had freed them.

huggins, seale trial begins

NEW HAVEN (LNS) The trial of Ericka Huggins and Bobby Seale has provided a forum for an in-depth discussion of all of the reasons why the Black Panther Party was formed. The series of "expert" witnesses – political scientists, sociologists, psychologists, educators – carefully articulated each of the reasons why a black person would become political in the United States. Needless to say, the lawmen of Babylon got very uptight.

A strange thing happens to white people when "authoritative" sources speak to them, in their own language, about their racism. They become nervous, guilty, confused – and liberal. They shift in their seats, laugh at the slightest moment of comic relief, and nod wisely in agreement with those who are telling them the gruesome history of their genocidal race.

In the terms which white people are taught to respect, in statistical, documented phrases – the political scientist spoke about the number of black people who register to vote, and, over the prosecution's objections, about the system which has never worked in their favor. A linguistic expert testified about "Black English" – and told the court that it could not presume to understand what was being said to it by an Ericka Huggins or a Bobby Seale. A Black psychologist said, "The Man calls us 'non-verbal' ... but we had to develop a language you all didn't understand. . ."

All of them noted the irony of the characterization as "violent" of a people who have a history of non-violent submission to mother country violence.

In an atmosphere reminiscent of an early '60's civil rights discussion, the judge and the prosecutor exhibited an obtuseness extraordinary even for them. Without exception, every one of the state's attorney's many objections began with "I don't understand the relevance..." And before he sustained most of them, the judge responded with "Please address yourself to this case..." Both expect to conduct this trial as if it were criminal, and not political, but there are reminders that even they cannot deny.

At 3:30 one afternoon the courthouse was cleared because of a bomb threat. As we stood in the driveway to say goodbye to Bobby and Ericka, the atmosphere was unmistakably political. True, the court was worried about the Weathermen. While we thought about the Minutemen, but that result represented a temporary restoration of reality to New Haven.

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A third factor is the behavior of the different soldiers. The U.S. and ARVN soldiers stole animals, burned houses, and brutalized the people. The CNUF and Vietcong troops stole nothing and helped the people to defend themselves.

Finally, the CNUF has undertaken land reforms throughout the liberated areas, and elections have been held at hamlet, village, district, and provincial levels. Elected committees operate according to the principle that "the people are the source of all power."

At the moment, almost the entire region along the South Vietnamese frontier is liberated. The whole frontier area along the Laotian border is also solidly liberated and directly linked with the liberated zone held by the Pathet Lao. All the northern and northeastern provinces, comprising well over half the Cambodian territory, are now liberated. All provincial capitals and district centers, all highways and waterways in this vast region are controlled by the CNUF.

So much for the American strategy of eliminating all sanctuaries in Cambodia!

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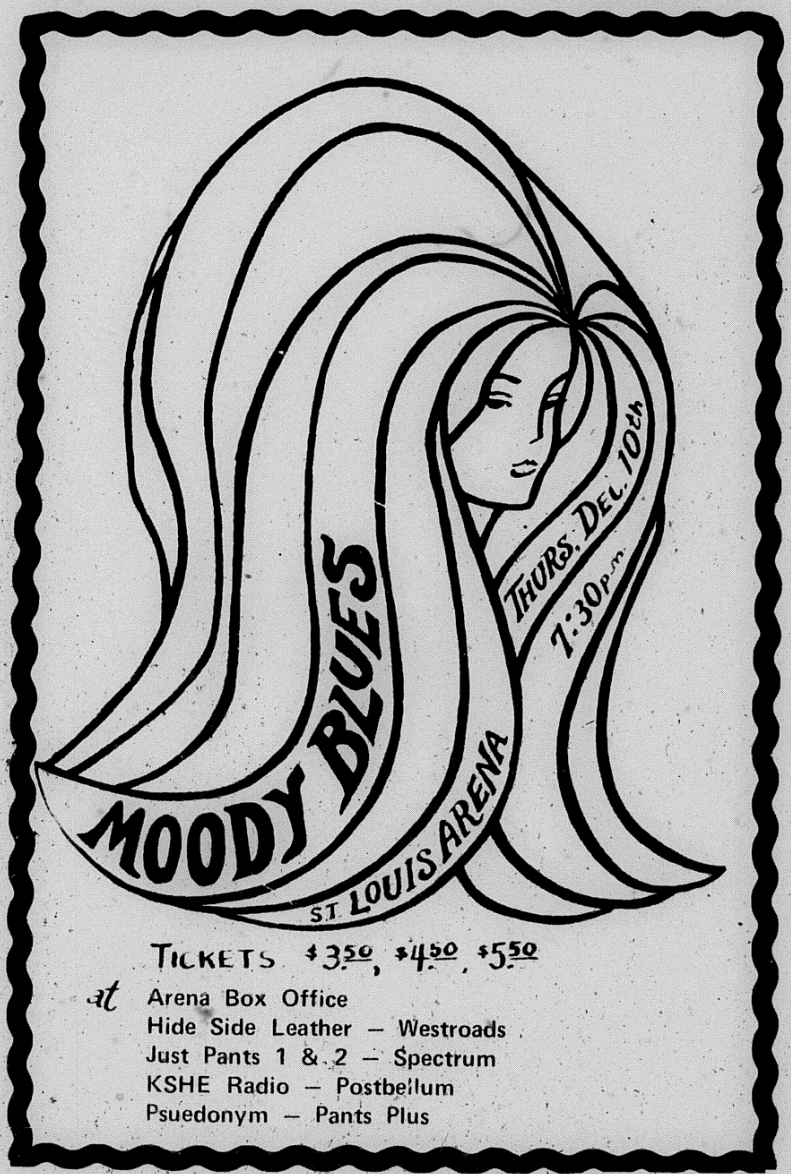

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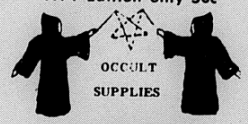

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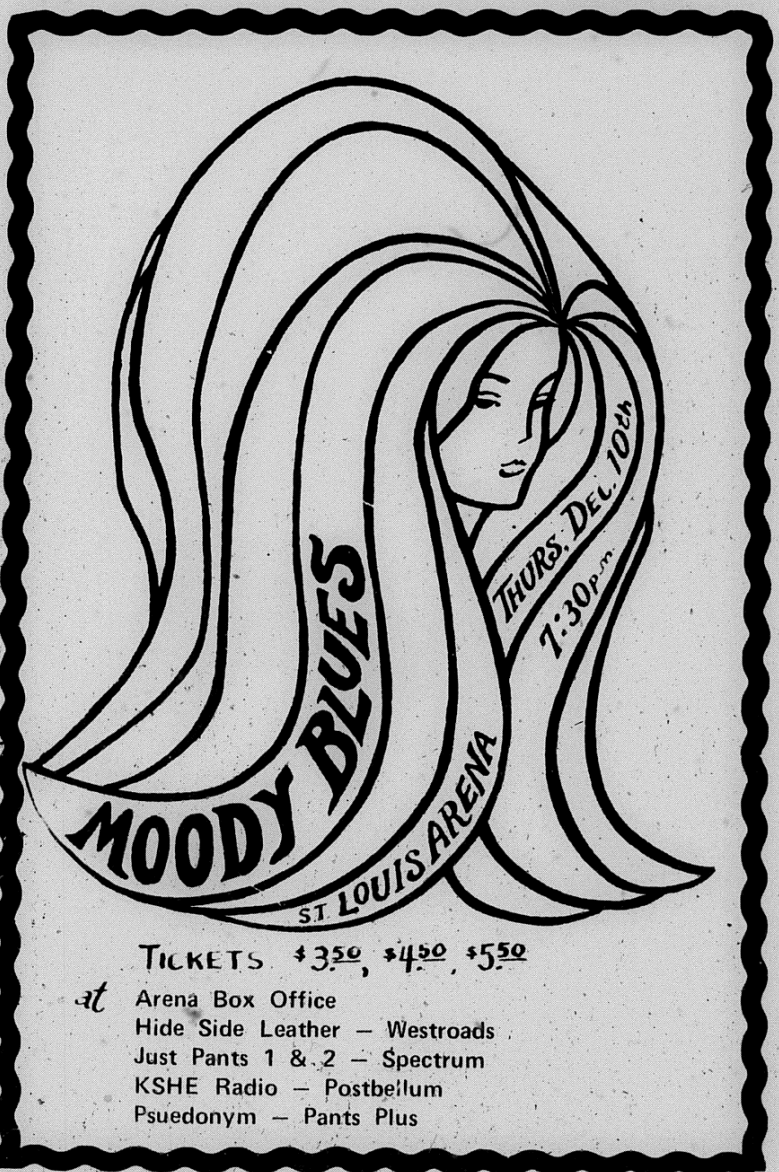

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SMASH SEXISM

Brothers Unite !

Males have been on a macho, power trip for a long time. And dealing with this in order to make a total revolution has been hard because men are so into their "manly" roles that they feel threatened when someone attacks their posturing for what it is: inhuman, insensitive role-playing that oppresses women as well as other males themselves.

We don't really know how to clearly explain this to other brothers and to express ourselves to our sisters except by some concrete examples. One is rock music. No one ought to deny that as it exists rock music is generally sexist shit. The music is groovy and is part of the life culture. But the lyrics and posturing that males (ever notice how few females are in groups and how those few women are generally treated by the media as some sort of glorified sex objects) write and act out are nothing more than ego trips which enforce the male's role as some sort of outfront, take charge, sexy MAN whose magic prick can lay any "chick". That is bullshit! It is part of the pig inside of us! That sort of posturing, even to say the word "chick" instead of calling a woman a woman, oppresses females because it treats them like pieces of meat instead of human beings like anyone else. And (this is what we really want to get at) that sort of "manly" role-playing oppresses other men because it forces us to compete with this image of the sexy, male rock star and makes us feel incomplete or inferior when we can't compete favorably.

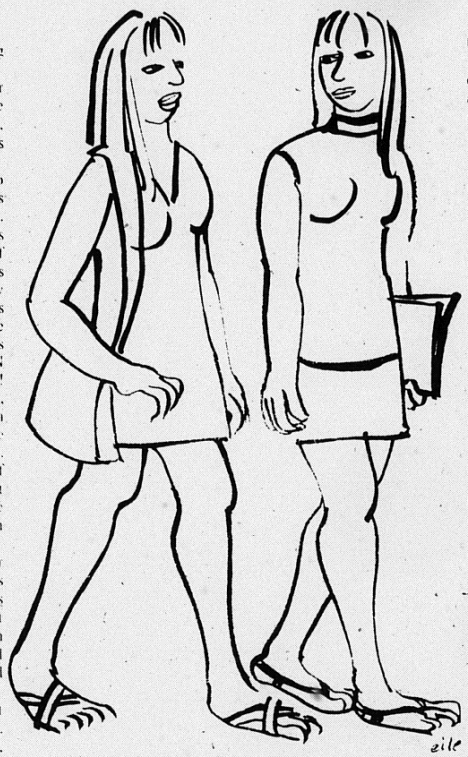
Of course, this forced competition means that our male chauvenism is strengthened, and that means continued oppression for women and men. It means continued oppression in sexual relationships because it prevents people from being natural about women relating to women, men relating to men, and women and men relating together. It stops people from loving. And we have to love in order to make revolution.

Another example is in some of the movement activities happening around W.U. and the Loop areas. There's a real slow-down and stagnation in the activities, because people aren't coming together, and we think one of the reasons that they're not coming together is because of the ego-trips and "manly" role-playing of the males. These ego-trips are reinforced by the male chauvenism and sexism of pig amerika, but males, instead of trying to deal with it have for the most part ignored it.

For example, very few males show up at the Day Care Center meetings. Now this is a clear case where the traditional male supremicist roles of the women taking care of the children is not being dealt with, and is being ignored. And if males do this the traditional roles will be perpetuated which sees the woman as childbearer, and the man as breadwinner. This sort of thing is not revolutionary; it is counter-revolutionary because it keeps women down, and forces males to continue to play their insane roles which all prevents us from being natural people.

Sisters are beginning to get their shit together. But males haven't. What we need to do is to get it together as males and deal with our chauvinism and sexism and to realize that its our oppression too. Through this struggle we will be able to liberate ourselves by tearing down the walls that men build around themselves because of the roles that we are forced to play. We can build a real brotherhood that works out of a real love for ourselves and others. And in this way our brotherhood can become powerful.

There will be a meeting for all males interested in dealing with their sexism and chauvinism on 2:00 Saturday, Dec.5 [illegible] Busch 202 [illegible] For more information call 862-9327



"Last time I wasn't interested I was called a frigid bitch. This time I was a bourgeois individualist."

Vol. 1 No. 9 November 27—December 17

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FREE MEAL

The Euclid Lounge, 22 S. Euclid, gives away a free supper to anyone buying a soft drink or beer every Sunday after 5:00. If you're under 21 don't buy a beer because they might card you . and then they'll kick you out.

sexist ads?

Editor:

In the first issue of the Outlaw there was an article entitled "Female Exploitation by Media Outlawed." The article stated that in some underground papers "... the hypocrisy appears as a cry is made for female liberation on one page, while ads for go-go dancers and sleezy nude films appear on the next...Our paper will not run ads that in any way degrade, objectify, insult, or oppress any human being." This was great, but why in your last issue did you run an advertisement for a film that "degraded, insulted, and oppressed" women on the same page as an article that made a "cry for female liberation?" We feel that you should make a public apology for this error.

Betsy Holland
John Holland

★★★★★★★★★★★★

You are right on in reminding us of our goals. The fact that we advertise at all means compromising those goals. Unfortunately, the very existence of the Outlaw at this time relies on advertising and this means we have been faced with many uncomfortable decisions regarding the exploitative nature of particular ads. We have definitely refused ad copy which is sexist and the copy of the ad which you refer to was not exploitative. The product was...and this is another hassle, evaluating every product of any given advertiser is virtually impossible. Hopefully more readers can help us with this struggle. Also, contributions and lots of subscriptions can help us eliminate advertising altogether!

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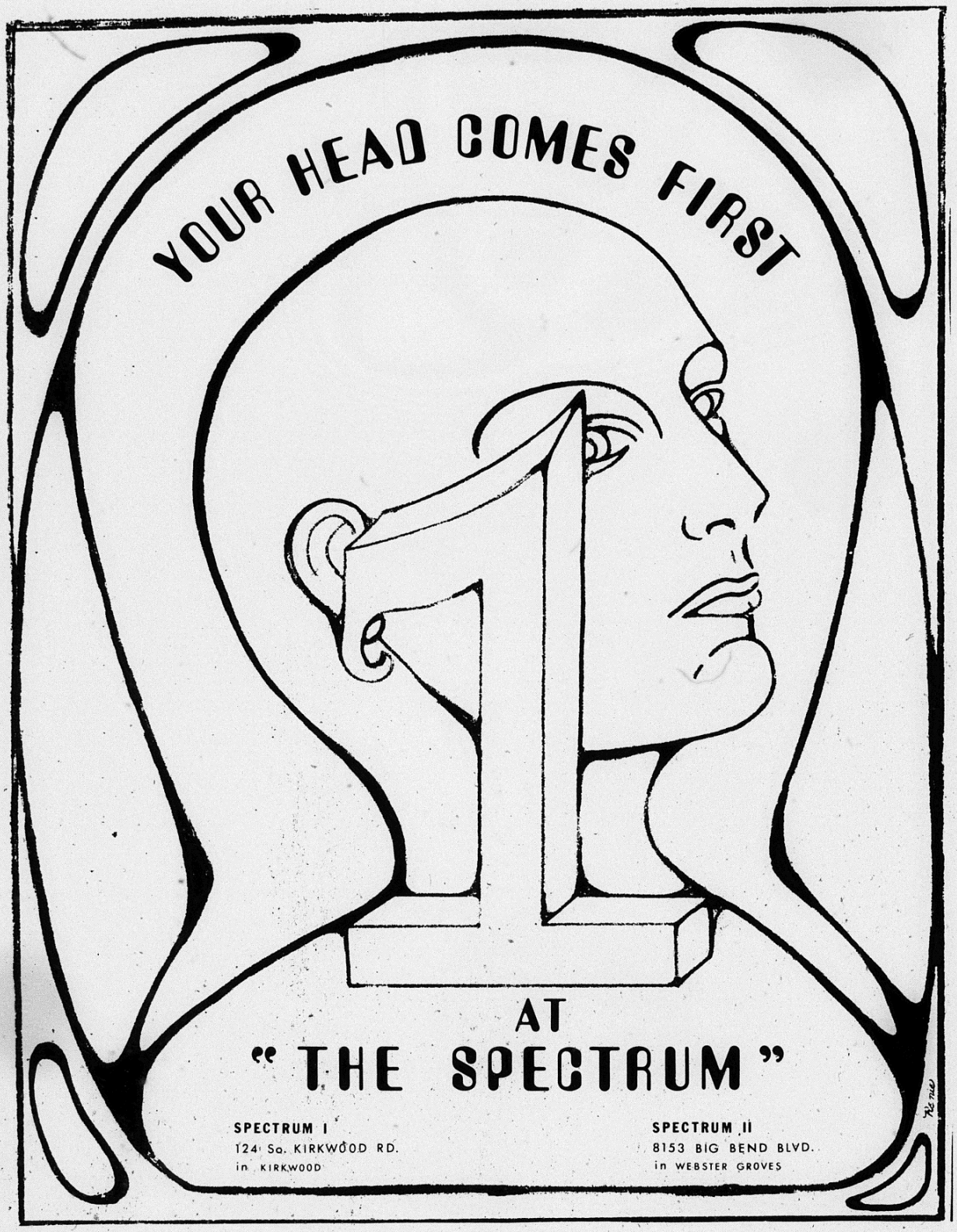
YOUR HEAD COMES FIRST
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Project Themis

When Huey Newton says that people are not for violence, he puts the problem of violence into a larger framework. He correctly says that whether change occurs peacefully or not is up to the oppressor, for it is the oppressor who has at his command the whole apparatus of state violence which is used daily.

This apparatus of state violence is so well-rooted in our society that we can look on many college campuses and find professors doing different types of research which will ultimately be used against people who try to control their own lives, people who are at a point where they must defend themselves against their oppressors.

Some of this research which is done on campuses is supported by the State Department, Department of Health, Education and Welfare, Agency for International Development, the Defense Department and other agencies. At one of the campuses in St. Louis, Washington University, there are many professors who do work for these agencies. Some of the work being done is clearly designed to help powerful people control what others will do, and there is other work which will be used in the same way even though the applications may not be so obvious.

There is one research project at Washington University which is clearly part of this apparatus of state violence. It is called Project Themis. In this project there is no attempt to hide the fact that the research is part of a government strategy to develop more elaborate counter-insurgency technology for manipulating (destroying) people who seek to control their own countries and lives.

The two professors who are heading this Themis research at WU are John Zaborszky and Edward Jaynes. Zaborszky's work is called Control, Guidance and Information Fundamentals of Aerospace. Jaynes work is called Optimum Detection Systems. The amount of money for these projects is over a million dollars for a period of three years.

When the Defense Department started to fund Project Themis they made sure that they would be able to get the most for their money so they stipulated that graduate students and professors would have to consult for the Defense Department as well as do the research proposed. The Defense Department also reserves the right to classify any Themis research, so it is possible that published reports will only be available to people with security clearance.

While most college campuses have quieted down, this fall there is no doubt that research projects like Themis will be the focus of attention as students mobilize in the future. As a matter of fact the university trustees and administrators are preparing for the next move which students make, but there are effective ways to struggle.

During the attempted strike at Washington University last spring, for one example, the trustees and administrators tried to channel students off campus by encouraging them to work on a canvas for peace. They wanted to keep research like Project Themis in full swing, but students there were hip to their tactics. As students we have to keep in mind just what oppressive interests the university corporations protect, and move against these interests.

In St. Louis and the surrounding area students find themselves in situations with common enemies. One of these enemies appears as researchers engaged in work which is part of the apparatus of state violence – work like Project Themis. In the last issue of the Outlaw, there was mention of the Vietnamese Studies Center at SIU, Carbondale. The list also includes people doing CBW research at St. Louis University and Washington University, two schools where this issue has not really been dealt with by the student movement. The list includes professors who are consulting for the government and the corporations. One could go on and on, but the point to realize is that we are all up against the same enemies and we should unite when this is possible.

Radical Research Group

Blasts in Argentina

An upsurge in episodes of revolutionary violence resulted Friday, Nov. 20 in severe damage to an american-owned factory in northern Buenos Aires, Argentina.

In addition, a series of bomb blasts damaged the homes of a U.S. businessman and a U.S. diplomat. The attacks were directed at the residences of U.S. agricultural attache Joseph C. Dodson and agronomist Walter Ligerfelt, a top official of a local distributor of multinational corporation I du Pont de Nemours Co.

The same day the home of a U.S. air force colonel was the target of an unsuccessful bombing attack. The general area of Buenos Aires, has been the scene of repeated attacks recently against key figures involved in america's imperialist penetration of Argentina.

Senator Salvador Allende, newly elected United Front candidate of the electoral alliance between the Socialist and Communist parties of Chile, was inaugurated in Santiago as president of Chile on Oct. 24, 1970.

It is becoming increasingly clear in that country that there are two basic antagonistic interests battling for control within the political and economic arena of this under- developed Latin American country. They are, U.S. imperialism and its dual agents, the CIA and reactionary elements within Chile, and the creative interests of the workers, peasants and students in building a socialist society.

Senator Allende is attempting to travel a political path between the two. On the one hand, he has recognized Cuba and North Korea, began the process of nationalization of key sectors of the economy, appointed known marxists and socialists to his cabinet, and made consistant anti-imperialist statements and in that context emphasized the need for revolutionary violence as a response to reactionary violence. He does all of this while at the same time clearly seeking to insure the future influx of foreign capital (read American corporate capital), and attempting to placate the rightist Chilean army by means of promises about the non-communist nature of his 'revolution'.

The key question here, as in any revolutionary process, is at what stage and in what ways the masses of workers, peasants, and students become consciously involved in the revolutionary process. The MIR (Movement of the Revolutionary Left), a coalition of revolutionary marxist groups which is outside

Allende's Unidad Popular, has taken advantage of the unique position that they find themselves in as a result of Allende's leftist victory.

In the face of the lethargy and bureaucratism of the communist-dominated Allende coalition, MIR militants have been doing the only pervasive organizing among students and urban workers. They are preparing for what they see as the eventual necessity for the armed defense of the people's victories. In addition, they have been propagandizing for workers councils to control all industry based on their experiences in working communities. The success that MIR militants have had in the past in physically seizing and running factories with the workers is now being used as the model for future, more militant organization.

Ironically the CIA and their rightist allies within the Chilean military have added to the success of these organizing efforts through their attempts at intimidation of the people's movements. One of their most obvious misjudgments was the CIA masterminded assassination of the chief-of-staff of the army General Rene Schneider

Cheran who was a moderate and favored allowing Allende to constitutionally assume power. The death of Schneider did not spark the hoped for rightist coup, but rather provided additional impetus and urgency to the mass mobilizations that are beginning to take place mostly outside of Allende's control.

In the future the tensions between the left and the right within Chile can only become more intense as american corporate power acts more openly through the Chilean army to protect its $960 million in investments. The opportunity that the present situation offers for the militant left to organize around a combined defense of the concrete gains brought by the Allende victory and a vision of the more pervasive changes that must come in the future, is the most important current that flows into the Chilean future.

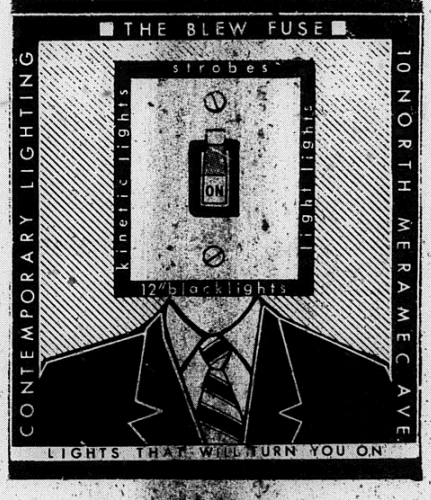
If students, workers, and peasants can be effectively organized to institutionalize and defend the model of worker, student, and peasant control provided by previous factory and farm seizures, then Chile will truly have achieved a 'people's victory' much more profound than that envisioned by Allende or his current enemies.

Strikes in Argentina

A series of general strikes has hit Argentina in the last two months, demonstrating Argentine working class militancy and solidarity. Additionally, the Argentine Revolutionary Movement has been active. On Nov. 15 ten men and women held up two police stations, escaping with men and uniforms. In exemplary action a truck filled with milk was hijacked in Buenos Aires. The milk was distributed in the slums.

Korean Martyr

Chun Tae-Il, 22, head of a South (unliberated) Korean clothing workers union, burned himself to death on a busy Seoul street on Nov. 13 in order to protest inadequate job conditions for his union's members. Clothing workers earn about $10 a month for working 13 to 16 hours a day without holidays.



kudzu raided

JACKSON, Miss (LNS) -- Eight police kicked open the back door of a house rented by Kudzu staff members on October 26 at 6:00 p.m. and entered with guns drawn. They presented a search warrant and held four Kudzu staffers and four visitors at gun point for an hour and a half while they wrecked the house. A similar search had been conducted earlier that morning.

The pigs announced that they had found a sack of marijuana and took everyone in the house to jail. Those arrested were Susan Bradlyn, David Doggett, Doug Heummer, Steve Huemmer, Mike McNamara, Bill Rusk and David Sansing.

During the "search" the police deliberately damaged two 12-guage shotguns, photographs, and numerous personal items.

The Kudzu has recently published articles criticizing the police massacre of two black students at Jackson State College last May. The last issue of the Kudzu headlined an article exposing the activities of an FBI provocateur who firebombed a building at the University of Alabama.

Damus Haining, manager of Edge City people's community center, who is also a resident of the raided house, was arrested the following day. He had arrived after the raid and found the locks broken so he removed some things for safe keeping. He was charged with "suspicion of theft" -- from his own house.

After being held 24 hours the original eight were given a preliminary hearing. Police made falsified and contradictory statements, but in spite of their efforts the evidence was insufficient. In a surprise move the judge stated that the present facts would not be enough for a conviction in a trial since the State could not prove which of the eight possessed the marijuana. He released the defendants on their own recognizance and bound the case for a grand jury investigation. Damus Haining was released on $1,000 bond and the "suspicion of theft" charge was dropped the following day.

The FBI began harassing the Kudzu staff several weeks ago for alleged connection with Brandeis students accused of robbing a Boston bank and killing a cop. The FBI attempted to question every member of the Kudzu staff. On several occasions they forced entry into members' houses with guns drawn and without warrants -- sometimes twice a day. Visitors leaving one of the houses have been stopped by police and told to leave town.

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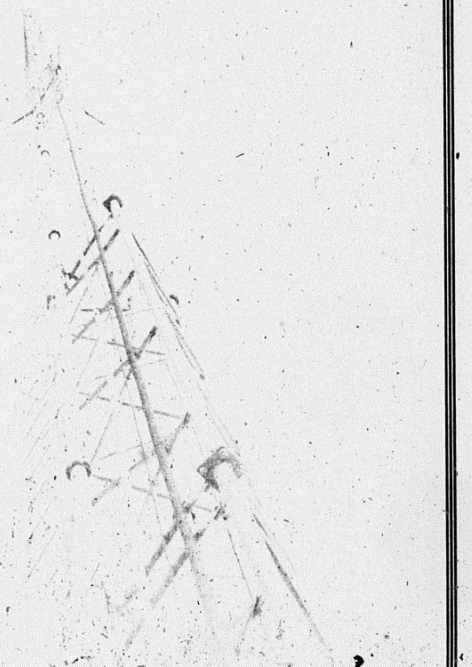
Real Rock From 'Under' St. Louis



KSHE/95

DOPE

OH BOY LET'S EAT!

From the Outlaws:

We want to begin a discussion of dope in the paper. We can agree that smack and speed are shit and that acid, mescaline, hash and grass are groovy. Being strung out on drugs is a drain of revolutionary energy. We will rap in future issues about the necessary relationship between all facets of our growing underground culture and the need for total commitment to political struggles. In future issues we'll also try to present information and analyses that you can't get from Lie magazine or a high school health class. But for now we want to get this information out to you.

Most of the pills that people are selling on the street these days are bad shit. Most things that dealers are trying to pass off as pure psychedelics are a poor grade of acid combined with either strychnine, or speed, all of which are really bad for the human brain and body.

Chemists make acid in various grades which are rated by the color of the acid crystal. White is the purest. Yellow is mediocre and brown is shit.

Chemists make the crystal acid and then send it out to tabbers or buffers who make the pills that are sold on the street. White acid crystal is usually simply buffed and tabbed and sold as LSD -- in either tab or cap form. The tab or cap can be any color or size cuz the actual acid is microscopic, the rest being simply inactive and harmless filler (if the pill is pure).

If the acid is yellow or brown crystal, it is often cut with speed to make it more powerful. Yellow or brown crystal cut with speed is a really shitty trip, having very little resemblance to a pure LSD trip, which is much smoother and mellower. Poor quality acid contaminated with speed should be avoided. It is a ripoff and a mindfuck. It is also mostly what is on the streets.

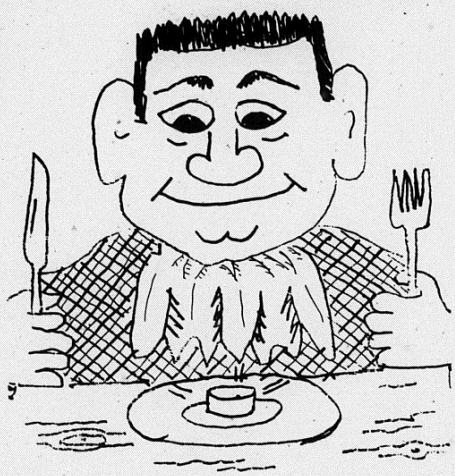
The only way to tell if acid is good or bad is to rap with someone who has taken it. It's not too hard to tell if there is a lot of speed in it. If you get off right away and rush like a motherfucker, then there is speed in that there pill. Speed also makes the trip a lot more jagged than a pure acid experience. You rush a lot and go up and down. Your body also feels fucked up, cuz that's what speed does to you. Righteous acid takes a long time to get off on -- sometimes three to four hours. There is no body sensation (if you retain one at all), and the trip is smooth -- you ease up to your peak and come down smoothly. Don't settle for less.

Pure mescaline is a white powder -- mescaline sulphate. It is almost impossible to find. If you do, it will be bitter tasting and in a small cap. Mescaline in less pure grades is occasionally available. It is colored to cover impurities. Most stuff that is passed off as mescaline (or psylocybin) is a poor grade of acid cut with either PCP or strychnine -- or any other shit that will make a pill different from acid that can be sold under a popular name.

PCP is Sernyl is a horse tranquilizer. It makes you hallucinate but it is not a true psychedelic. In large doses it can make you crazy, or at very least paranoid and sick. It is addictive and can cause permanent brain damage, but will get you very stoned.

Strychnine is a poison that works on your nervous system and kills you in very large doses. It is used because it has fake psychedelic characteristics, like causing disorientation. If a pill gives you a stiff neck or makes your muscles twitch, it has strychnine in it.

The pill situation in St. Louis is better than a lot of places. There's some orange sunshine acid around now that is 300 mikes -- a really big hit of pure acid. Each pill has the same amount of acid so you can accurately regulate the dosage. There is some sky-blue mescaline around that is pretty good. The green flats are not good because the dosage is really irregular. Some pills are



BREAD RECIPE

Mix together in lg mixing bowl:
- 2¼ cups lukewarm liquid (milk or water; I always use milk when I can.)
- 3 tbsp. sugar
- 1 tbsp. salt

Add: 2 cakes yeast (if you use dry yeast, omit ½ cup water, and dissolve 2 pkgs. into it. then put the yeast mixture into the dry ingredients.

Add: 2 tbsp. soft shortening

Mix with spoon, then add:

7-7¼ cups flour. Wondra is good cause you don't have to sift it.

The important thing in making bread is not the ingredients; the kneading, rising and baking time are

Take this dough that you have in the bowl, and mix until it starts leaving the sides. Turn it off onto a lightly floured surface. Now knead by folding the dough over towards you, then pressing down and away with the heel of your hands. Give the dough a quarter of a turn, then repeat till it is smooth, "elastic" and stops sticking to whatever its lying on. Put all this in a lg. greased bowl, give it one turn so the greased side is up; cover with a cloth and let rise in warm spot till doubled. (Supposedly, when the dough is doubled, a couple of finger marks will stay there.)

Now stick your fist into the dough, pull the edges into the center, and **turn over**. Cover. Let rise again till almost doubled in bulk. When this is done, separate the dough into 2 loaf-sized hunks, and put them in bread pans. Let them double, and then put into the oven at approx. 425 (hot). For about 25-30 minutes. The way you tell if they're done, is to take them out, tap the top of the loaf, take it out of the pan, tap the bottom; it should sound hollow, and be dark golden brown.

For a softer crust, spread soft margarine on the loaves before cooling. If you want a crisp crust, don't spread anything, just let them cool.

Yes, kids, what you've all been waiting for. Direct from the Berkeley Food Co-op Cookbook. And you can get that at Left Bank Bookstore.

CHILES RELLENOS CON QUESO

- 14 oz. can whole green chili peppers
- 7 oz. Monterey Jack cheese
- 2 eggs, separated
- frying oil
- flour

Sauce:
- 1 can tomato sauce
- 1 c. water
- 2 tsp. dehydrated onion
- 1 bouillon cube
- ½ tsp salt
- ½ tsp garlic salt
- ½ tsp oregano

Serves 3. Takes 40 minutes. Slit chiles down one side and remove the seeds (if you like them **hot** leave the seeds in). Slice the cheese into wedges about the shape of the chili (1" x 2" x ½"). Wrap each chile around a strip of cheese. Roll in flour. Make a batter by beating the egg whites until stiff then fold in egg yolks and approximately 1 Tbsp. flour. Drop the stuffed, floured chile into the batter one at a time. Transfer with a cooking spoon to hot (400 degrees) deep fat and fry until golden brown on each side (3 to 5 min). Make the sauce by heating the ingredients together. Drop the chiles into it and heat about 5 min. Serve in some of the sauce.

Note: After deep frying the chiles may be refrigerated for later reheating.

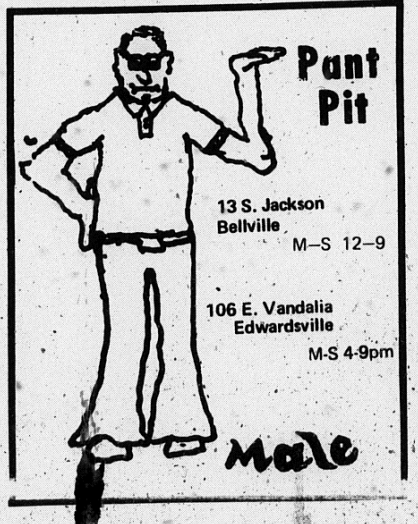
6← People's Art

by providing an ideology which upholds the racist, patriarchal and class structure of our society and justifies the power of the strong over the weak.

We are against the use of museums by self-interested wealth for its own prestige and financial aggrandizement, and the subservience of museum directors and curators to those interests. We are against self-perpetuating boards of trustees in museums, and the lack of representation on such boards of artists and other groups in the community.

We deplore the failure of all but a few art museums to represent and serve living artists in their community, and their failure to regard as the museum's province the esthetic destiny of the communities outside their walls.

We are against pretentious, intellectually condescending exhibitions that are accompanied by catalogs swollen with mystifying verbiage.

We are against the patriarchal system pervading higher education and the museum world, in which adult students are treated as children and women are relegated to underpaid and subservient positions.

We want art and its study to exist in the center of life and not in its margins. We want art to reveal the value of human imagination and its role in reality.